

# AMERICA

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## Chronicle

**Belgium.**—Our Belgian correspondent sees Belgium playing an important part at the coming international economic conference which, for the present moment at least, is scheduled to meet early in March at Genoa. The influence which Belgium will exercise over the Genoese meeting, must, according to him, be deeply felt. That influence can be easily accounted for. There are first of all moral or sentimental reasons. Any government, either in England or France, which would ignore the rights which during the four years of the war, Belgium had acquired, and the privileged position which she had secured to herself would, according to our correspondent, be immediately swept from power. The influence which the country must exercise at the conference will also be due to its industrial and commercial importance, for in spite of its limited territory, Belgium, before the war, ranked fifth in economic importance among the great nations of the world. That influence will also be explained by its geographical situation. In war, Belgium is the natural bulwark both of England and of France. As soon as the independence or the safety of Belgium is threatened,

*Belgium's Case at the Genoa Conference*

England as well as France, feels itself in danger. On this point, writes our correspondent, France and England must ultimately agree. Such agreement can easily be understood, for if they were to be divided on such an important question, Belgium must necessarily side with one party in preference to the other. Such adhesion would greatly strengthen the party preferred and constitute a great danger for the other.

In the Genoa conference, Belgium will call for the settlement of three important questions. She must provide for her territorial or external safety. On her eastern borders, Belgium has Germany for neighbor. Belgium, writes our correspondent, cannot look eastward without a certain fear and dismay. On the north, its neighbor is Holland. In case of war, the latter country might, either willingly or by force, open a path for an invading army. Northward and eastward therefore the situation of the country is a dangerous one. As yet, it is true, there is no immediate danger. But the future must be secured and for that purpose guarantees must be given. A treaty with France already gives Belgium strong military guarantees. A similar treaty is actually being drawn up with England. If the same military agreement could be made with the Grand Duchy of Luxembourg, which recently entered into an economic treaty with Belgium, the situation of the country would be practically secure.

In the second place Belgian finances must be greatly improved, even completely restored. Belgium's debts before the war amounted to one billion dollars. Soon they will amount to seven billion dollars. But owing to inflation and other causes, Belgian money lost two-thirds of its normal value. It is impossible therefore for her to renounce her claims in the matter of German reparations unless both England and the United States cancel her obligations and lend her large sums on comparatively easy terms. Lastly Belgian industry and commerce must be restored to the prosperous conditions which they enjoyed before the war. At the present moment Belgium's commercial and industrial activities are seriously compromised. One reason, naturally, is to be found in the devastation caused by the German armies during the war. But that is not the main cause, for the devastated regions have been to a large extent, repaired and all the instruments of modern industry have been restored and renewed. But three special causes may be assigned for the present industrial "malaria" now prevailing in the world; the instability and

depreciation of the rate of exchange, which on the one hand prevents Belgium from buying from the United States, and from selling in those countries where the exchange is lower than in Belgium. Finally she has to struggle against the high tariffs of the neighboring countries which have become practically prohibitive and form an almost impassable barrier to her commercial expansion. In this respect the condition of the country is a really tragic one. Eighty per cent of Belgian industrial products must be exported; seventy-five per cent of the food stuffs necessary for the people must be imported. The soil of Belgium is not precisely poor, but it is not highly productive. She has 720 inhabitants to the square mile, thus making her the most densely inhabited country in the world. Without its industry and commerce working to the very limit of their power, the country must inevitably face famine, and a large proportion of its inhabitants must either die of hunger or emigrate.

Hence, in the coming conference at Genoa, Belgium will make every possible effort to maintain the alliance or union between France and England, and between these two countries and Belgium. She will demand from Germany, as far as that may be possible, full and speedy payment of German obligations. She will moreover insist that the Allied nations strictly observe the priority clause inserted in the Versailles treaty for her benefit. Belgian policies in all this adhere more closely to the French than to the British program. Belgium earnestly desires the economic restoration of all the countries which may participate in the conference. It would even wish to see Soviet Russia the beneficiary of its enactments. In this respect Belgian policies agree more with the British than the French point of view. As for Bolshevism itself the Belgian people have no sympathy for its essentially unsocial and revolutionary principles.

Before the war there were about 171,000 births annually. For the years 1914 to 1920, the average per year was 120,535. In 7 years there was a loss in births of 353,255.

*Some Effects of the War* Before the war, marriages averaged per year 60,000. From 1914 to 1918 the total number of marriages amounted to 172,739. There was therefore a decrease of 127,261. The loss was partially made up in the years 1919 and 1920, during which the number rose above the normal average, 203,598 marriages having been contracted instead of 120,000. This reduces the loss to 43,663. If the law of compensation worked to the same extent in 1921, the decrease in marriages due to the war will have been completely made up. Unfortunately the increase in divorces has been large. In 1913, 1,207 divorces had been granted; in 1920 the number rose to 2,195.

**Czechoslovakia.**—Some American writers or public speakers, concerned about the unsettled state of affairs in Central Europe, says our Czechoslovakia correspondent,

#### *Relations With Central Europe.*

hold that hatred of this or that neighboring nation is entertained in Czechoslovakia. To this he replies that such statements must be emphatically denied, although Czechoslovakia is glad to have regained her freedom and is jealous of it. For this reason she is adverse to the idea of a Danubian Federation which might but reproduce, under even less favorable circumstances, the confusion that existed in Austria-Hungary. She sides with the Entente, he continues, but wishes to live in peace with all her neighbors. By bringing about the defensive Little Entente, an alliance concluded between Czechoslovakia, Jugoslavia and Rumania, and by making friendly political and economic treaties with Poland and quite recently with Austria, she has done much, he believes, to really pacify Central Europe. To Austria she has lately granted a loan, although she has but little to spare for herself. Czechoslovakia has at all events proved during the three years of her existence that she was able to overcome the initial difficulties that were to be expected and confidently hopes now to become an efficient member of the family of European States.

New life has been given to the Popular party by the founding of its large daily morning paper, the *Lidové Listy* (*Popular Paper*), whose first issue appeared on

*Lights and Shadows in Catholic Life.* Christmas Eve, 1921. Subscriptions have been pouring in and there is every reason to hope that it will prove successful and be a strong defense of Catholic interests throughout the land. Hitherto the party had possessed but a single four-page evening paper, *Lid* (*the People*), which had long since proved inadequate for its purpose. There has, however, been an unfortunate division between the Czechs and the Slovaks in the Popular party. The origin of this disagreement was a refusal on the part of the present Minister of Public Instruction, Srobar, to fulfil the pledge that was made by his predecessor to restore to the Catholic Church three secondary schools in Slovakia. Since the Popular party is included in the existing Coalition Government, the Czech members desired to probe the situation more deeply and undertake negotiations before causing a rupture and going over to the Opposition. The Slovaks, on the contrary, were for immediate action, and at once launched their opposition, even against the Ministers of the Popular party. It is not improbable that they may obtain their end, although the Czechs fear that the gain thus achieved may not be worth the price. In any case it is regrettable that while the Socialist and anti-Christian elements can remain solidly united in their work of destruction, in spite of all racial differences, Catholics should not seem to realize the need of this same inflexible unity where their own most sacred rights are concerned. Another note of discord is that injected by the rebellious *Yednota*. On the occasion of

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the national pilgrimage to Rome they again presented a memorandum which at present is in the hands of the Holy Office. Meanwhile at home its members have received a second canonical admonition. The number of priests who, together with their committee, have declared themselves ready to defy ecclesiastical censures is still kept a secret. Some guess at a hundred, and some at two or three times that many. It will be the last desperate convulsion of a madly obstinate group of men who have evidently lost the spirit of Christ and whose final separation, if they persist in their disobedience, may be the last winnowing needed to purify the Church of its chaff in the Czechoslovakian republic.

In regard to the repeated statements that the new sect numbers about 500,000 members, our Czechoslovakian correspondent writes: "I have made new inquiries without arriving at any new positive result. Official statistics are not yet available and the numbers given by the sectaries themselves are absolutely unreliable. All else is merely a more or less shrewd guess. Possibly the total may be more than 200,000, but there seems to me no probability for the assumption that it amounts to 500,000." We are further told, in similar statements, that among the apostates who left the Church during the anti-Catholic census drive and after it, some are likely to join various Protestant sects, such as the "Moravian or Czech Brethren." The fact is that the latter do not exist in Czechoslovakia.

**Germany.**—The question of greatest concern to Catholics during the last year was the unity of the Center party, which had been threatened by the defections that

**Organized Catholic Unity** took place and by the danger of serious divisions. The Centrist conven-

tion held last month has proved that it is still able to present a united front, although the Bavarians, who have organized their own Popular party, sent no official representatives. This party had previously separated from the Center and is now pursuing its own policies. It may of course be counted upon to cooperate with the Center to a great extent and in vital matters. The latter, however, appears still to be able to carry on its historic mission, and the recent convention witnessed a manifestation of the old loyalty and enthusiasm. Among the leading speakers were the Rev. Dr. Brauns, Minister of Labor, the first Catholic priest to hold a portfolio in the new National Government, and Deputy Marx. The latter insisted that political no less than private or social life, must be solidly based upon the Ten Commandments. To win public recognition for the principles of Christianity, he said, was the purpose of the Center party. It had never participated in any movement which, like that of the Socialists, had class-war for its political aim, nor like that of the German Nationalists would base its foreign policy upon might instead of right. Reconciliation at

home and a true brotherhood of Christian nations throughout the world was the great Centrist ideal, to which they would firmly adhere in the spirit of Leo XIII, the social Pope, and of Benedict XV, the Pope of reconciliation. Catholics, he declared, are still far from having achieved all their rights of which the German Nationalists, under the Bismarckian leadership, had deprived them, but the Center hoped to regain all these in the near future. For this it is imperative, however, that German Catholics remain united. Particularly hopeful in the new Germany is the splendid spirit of organization among the Catholic young people, under the complete sanction and direction of their Church. Catholic students, too, are forming themselves into well organized groups. These developments promise great results for the Germany of tomorrow.

According to the latest United States *Commerce Reports*, German industry is now facing a serious condition owing to the exhaustion of practically all stocks bought

**Serious Condition of German Industry** before the great decline in the market, which set in during the latter half of the preceding year. Mainly depended upon raw material from abroad, German industry must now purchase these stocks with a greatly depreciated currency. Many industries also suffer from a lack of coal. Certain information just cabled to our Government by Commercial Attaché C. E. Herring in Berlin indicates that German production costs will soon force the export prices of many German commodities up to the world level. One of the most striking features of the German manufacturer's problem is the marked advance of wages that has become a necessity since the middle of 1921. The wage index of the *Frankfurter-Zeitung* shows the following percentage of wage advances, from July, 1921, to January, 1922: chemical industry 46 per cent; metallurgical, 78; shoe and leather, 50; woodworking, 60; building, 85; foodstuffs industries, 67. The increased cost of living will doubtless soon force still greater wage-increases. The declining purchasing power of the mark, in other words, is bringing about a necessity for greater incomes for all classes. Its internal purchasing power, as shown by certain indexes of the *Frankfurter-Zeitung*, dropped from 5.35 in January, 1920, to 1.76 in October, 1921. Another definite influence on production costs will be exercised by the advance in freight rates, which began with February 1, 1922, and averages thirty-three and one third per cent, while coal tax has been raised forty per cent, not to mention other increased taxations together with the possible results of the loan that has just been agreed upon. In every way Germany industry is facing serious conditions.

**Ireland.**—During the week Ulster was the scene of violent disorder which, up to Friday, February 17, resulted in 114 casualties, thirty-four of these being deaths.

**Riots and the  
Treaty**

At the end of the week the Republicans released most of the kidnapped Unionists and conditions became more normal. Meantime Conservatives in England and Republicans in Ireland continued their opposition to the treaty. On Thursday, February 16, the New York *World* printed the following item in its London dispatch:

The "die-hards" are giving notice of their amendment to the treaty enabling the Commons to declare that it will not proceed with the bill "until the murders, kidnappings, attacks and arrests" come to an end. This would mean that until the Belfast Orange gunmen cease murdering Catholics—they murdered seven last night by calling at their houses and shooting them when they opened their doors—the treaty is to be suspended.

At this time the outlook was dark, Ulster was so turbulent that the evacuation of British troops was halted by orders from London and Michael Collins wired a protest to Winston Churchill saying among other things: "The best way the British Government can help us is not by suspending but by carrying out the treaty, thereby convincing Ireland that England is really 'delivering the goods this time.'"

Collins also hurried to London and shortly after the evacuation of troops was resumed.

On February 17 the Irish Free State Agreement bill passed the second reading in the House of Commons, after an amendment proposed by Captain Craig on behalf of the Ulster "die-hards" had been rejected by a vote of 302 to 60. According to press despatches, "The amendment stated that as the treaty provided for a boundary commission, and that as this violated Ulster's rights under the Act of 1920, the House decline to go on until a pledge was given that any change in the boundary must have Ulster's approval."

British newspapers applauded the action of the Commons, both the *Chronicle* and the *Daily News*, for instance, declaring that the vote showed how little influence the "die-hards" exert in the country. Nevertheless the path of the Free State is not yet clear, for, apparently, many people once in favor of it are now deserting it. And to add to the trials of Ireland, famine is announced in Connemara.

**Italy.**—The Cabinet of Premier Bonomi, which resigned from office a fortnight ago, still continued to manage the routine business of the Government. On

**Parliamentary**

**Deadlock.**

**The Pope**

February 17, it was defeated in the Chamber of Deputies on a formal vote of confidence, the vote standing 295 to 107. By February 19, no Premier had as yet been appointed, the deadlock continued and the situation was much the same as during the two preceding weeks. But the events in Parliament of the last few days have done much to point out the strength of the various parties and to give some hint at least of the line to be followed in the choice of the new head of the Government. Out of 535

possible votes in the Chamber, the Socialists, Communists and Republicans, who with the rarest expectations, vote against any Government, control over 160 votes, while the Popular party, wrongly called the Catholic party, because largely made up of Catholics, controls 106, the remainder being divided among minor groups. The Popular party holds therefore the balance of power, and no Ministry can take up the management of government affairs unless it can count on their support. If the votes of the Popular party passed to the opposition, the Cabinet would immediately have more than half the total number of votes against it.

Normally therefore the following solutions are possible. First: the Popular party and Socialists may form a coalition, for on certain questions of social reform and betterment, they accidentally agree. Secondly: there may be a coalition between the Popular party and other constitutional groups. Ex-Premier Nitti stands sponsor for the first solution. It does not seem likely, so his enemies at least say, that he will succeed, because he is not popular with the Chamber, and because the Socialists refuse to participate as Cabinet Members, in any Government, fully realizing that their position would be greatly weakened were they to assume any of the responsibilities of power. Ex-Premiers Giolitti and Orlando and Signor De Nicola, the President of the Chamber, champion the second solution. Orlando with De Nicola closely following, seems to be the present favorite. There is some talk of a general election, but owing to the system of proportional representation introduced by Signor Nitti three years ago, it is not likely that the elections would greatly alter the present composition of Parliament. Commenting upon the retirement of the Bonomi Ministry the *Messaggero* says that the Minister retires with dignity and that he made no half-hearted attempt at a compromise. "Our Government," it adds, "just now needs a man, who in addition to being honest, is strong, imperious and firm, with muscles of steel, ready for battle." The *Tempo* on the other hand declares that the Chamber convicted the Ministry of abuses in the employment of royal executive decrees, of inability to unite the diverse parliamentary groups, and of being a government of expediency only, without a serious and coherent policy. It may be said without exaggeration that the whole of Italy, enthusiastically welcomed the election of the new Pope and that his magnetic and winning personality has struck a popular chord in the heart of the nation. With the exception of the reiteration of his policy of peace and reconciliation made to the diplomatic corps when it was officially presented to him, Pius XI has as yet made no official announcement of the program he intends to pursue. The nature of the problems which he faces, his antecedents and his splendid gifts of mind and heart afford the certainty that it will be one of the loftiest idealism and most solid and practical measures, one truly worthy of the successor of Benedict XV, and the Vicar of Christ.

## Catholic Young Men and Industries

H. A. FROMMELT, A. B.

**E**VERY day the writer is called to interview young men who are desirous of becoming apprentices in the various branches of the metal trades industries. "I want to learn a trade," is the somewhat unsatisfactory statement one invariably receives.

The vast majority of these young applicants have been driven to this frame of mind by present industrial conditions. The slow, tedious, unremunerative apprenticeship road found few travelers two years ago. The rates for unskilled labor rose higher in proportion than rates for any other kind of work; and so human nature followed the path of least resistance.

A year ago, however, it became painfully evident, even to the least observing, that unskilled labor would suffer the most in a period of industrial depression. Today it is a distressing fact. Mechanics, artisans, men who have learned a trade, are being retained as long as possible. Executives consider such men the "skeleton" of their organizations which must be kept intact at all costs. There is no philanthropy in this; it is plain sense, without which no man would be an executive long.

Young men and their parents are realizing this aspect of the problem and are coming to believe, gradually, that an apprenticeship is decidedly worth-while. Unfortunately, they have waited for necessity to be their stern teacher. For there are several other very potent reasons why young men should apprentice themselves to some trade, other than the security it gives them, even in times like the present.

The present writer is of the opinion that the arguments favoring apprenticeship are so strong that it is possible to write a decidedly cogent brief for their acceptance by young men who are being trained in our Catholic colleges and high schools. This statement is based entirely on the splendid opportunities awaiting the young man who has been blessed with the training of intellect and will in one of our Catholic colleges and who has subsequently learned a trade in the mechanic arts.

Now this is undoubtedly entirely contrary to the ideas of the vast majority. Yet this assertion is based on hard fact. There has, unfortunately, grown up a tradition in our Catholic life in America which has made it almost necessary for the young man with a lately acquired A. B. to seek his work in life among lawyers, doctors, business men, in short, among the so-called professional men. It is unnecessary, of course, to say here that while I am pleading a special case I am casting no aspersions. It is obvious that in the very nature of the case, a large percentage of graduates from the well established classical

course should seek the professions. The complaint is aimed not at the large percentage but the one hundred percentage and above all at the tradition that surrounds the future of Catholic college graduates.

This is erroneous not only economically but, since everyone is using the term, psychologically, as well. One of the fundamental fallacies of our modern vocational life, at least in America, consists in an attempt to fit the boy to a trade or a profession, instead of fitting a trade or profession to the inherent and ineradicable characteristics in the young man. This most frequently comes to the surface, and to the writer's daily attention, when young men, often accompanied by their parents, ask immediately what trade or profession pays the best. There is wrapped up in this futile question a whole world of fallacies. It presents a dodge to the most important consideration: What work, according to my nature and qualities, am I best fitted for?

At bottom the same fallacy underlies the tradition which envelops the careers of Catholic college graduates. It cannot be possible, in the very structure of things and human nature that all our A. B. graduates must betake themselves to professional and business life. In the great and increasing numbers taking advantage of the splendid opportunities embodied in classical and philosophical courses, there must be a considerable group whose real success and happiness in life lie buried in the operating end of some manufacturing business. There is nothing about a classical course to attract only those who have in mind an office or a professional card; nor, so far as the writer is aware, is this made a requirement for matriculation.

It is purely and simply a tradition, based on inefficient knowledge of the opportunities in the mechanical trades and a very faulty application of the principles of a rational psychology.

What are the opportunities in this class of work for young men who have been trained in the humanities? The present writer does not intend to enter upon a discussion of the relative merits of various systems of education; nor will statistics be forced upon the reader which would prove the value of a classical education. Actual experience has spoken more authoritatively and with greater finality, in this case than reams of statistics ever could hope to do. The Catholic young man, who has conscientiously completed an arts and science course, other things being equal, is eminently fitted for the opportunities awaiting him in the manufacturing world; provided only he is adaptable.

But what of the opportunities? They are many and within striking distance. American industry is, in general, very inefficient and one of the reasons for this inefficiency is the lack of properly trained and properly equipped executives. This is probably not generally true for chief executives. But department heads and sub-executives are for the most part men who have proved their worth as mechanics and artisans but whose education has been little more than the absolute minimum. Their vision is decidedly limited, the larger problems of management, which come across their path, are either entirely ignored or improperly envisioned and the greater technical refinement that has been forced upon American industry during the past decade is incomprehensible to them. This great industrial nation is sadly lacking in competent leadership.

To a great extent, this situation has been the outcome of the circumstances in which we find ourselves. We are lacking in leaders by necessity and not by choice. Mechanics, who have come up through the ranks, were the only available material. Not that they are to be scorned and spurned. All honor and credit to them. They have often by heroic doses of self-help made themselves into excellent material, if the term be allowed. But the plain fact remains that if the same splendid craftsmanship could be joined with a good sound mental training and will-discipline, the results would have been far better.

In thus stating the needs of the situation, a negative aspect of the opportunities has been presented. Young men, whose minds have not been crammed with a lot of undigested facts, but whose mental machinery has been well oiled and regulated and nicely balanced, are the great need of industry. Upon one proviso: They must be willing to step out from the atmosphere of culture in which they have been trained, and, without exhaling a breath of it, step into the dirt and grime of the shop, as well as into overalls. In short, if they are content and even anxious to study the technique of a manufacturing business as apprentices and ordinary shop men for a few short years, they have splendid opportunities awaiting them. They are the human material out of which efficient organizations are fashioned. They, by a very natural process, become executives.

It may be objected that this work and these opportunities are for graduate engineers. It is not to be denied that an increasing percentage of technical graduates are finding their way into the manufacturing world, there to enter upon executiveships, design and research work and even salesmanships. It is fortunate for industry that this is the case, though it is not thus appreciated by the majority of the older men in the manufacturing world. Moreover, engineering courses are being considerably remodeled so that they will more directly serve the needs of the manufacturers. All this is necessary, encouraging, and hopeful.

But, accepting these new developments at their true

value, it must be clear to the initiate that there is and always will be a warm welcome for the young man with a good general education and whose abilities and adaptabilities make it clear that he should be engaged in some mechanical work.

In a way, the young man with the specialized education is at a disadvantage. He has learned many things in the classroom which it will be necessary for him to unlearn before he will be acceptable. Not that he has learned useless facts or useful facts in the wrong way, but that our industrial personnel in America cannot always be persuaded to accept these facts from the "college graduate." He has been taught to approach problems in a certain way, abstractly speaking, in the right way, but the method is distasteful to his superiors, fellow-workmen and subjects. For this he is not to blame; he is merely unfortunate in having come into an industrial society which, as yet, does not take kindly to technical methods.

The arts and science graduate, on the other hand, is unhampered with facts and theories about the technical side of manufacturing. He has probably no preconceived ideas concerning the industrial world into which he is about to enter. He has a well-trained mind, the power of logical deduction, the ability to formulate a good judgment quickly after having ascertained all the essential facts and good powers of observation. The subjects in which he has been delving are admittedly of superior training power to those which the engineering student has been pursuing since his high school days. The Classics, the courses in philosophy and the branches of pure science which he has pursued are of incalculable value for the quickening of the entire intellectual life. A great many subjects in the engineering curricula have little training power; they are an exercise in memory work, which only too frequently turns into a course in forgetting.

It is plain that pursuit of this thread of discussion would soon turn into a comparison of the value of the two kinds of education, the one general and broad, the other specific and specialized. However, it is our intention merely to remark some of the advantages and disadvantages clinging to both when carried into the field of actuality.

In the experience of the present writer young college men are better equipped, *ceteris paribus*, than the engineering student. The ideal combination would probably lie in the direction of two or three years of engineering theory after the college course had been completed. But it is an indisputable fact that the vast majority of young men are unable to prolong their education to such length. Time and again the advice has been given to pursue a classical and philosophical course after the high school days rather than immediately to enter upon the specialized studies in the professions. This advice has always been based upon the experience that the results of

the two kinds of education are decidedly in favor of the good old humanities.

Furthermore, this course gives that training in the perception of the moral values in the individual and social life, which will be of inestimable value to the young man who will be called upon to direct men. The more specific training in sociology, economics, ethics, etc., must, obviously, be of great help in the pursuit of such a career.

In fact, industry needs nothing so much just now as young men whose vision is spiritualized, though that may sound contradictory. Obversely, industry is cursed with men whose perception is materialistic. Human values are disregarded entirely; men become economic labor-power just as the motive-power in the plant represents so much work-power. The theory or the attitude that men are a part of the machinery of a manufacturing organization entered the industrial world with men whose spiritual vision was dimmed or entirely extinguished.

The young man with a Catholic college education, or more specifically, an A. B. graduate from an arts and science course, has a very definite field of work ahead, provided only he is adaptable and ambitious. These words have been directed at him for the reason that it is somehow strangely believed that he has no particular and

worth-while opportunities to grasp, unless he spends more long years in some professional school. This is a fallacy. The present writer can only speak for the metal trades industries in an authoritative way, but it is certain that these observations will apply to the broad field of manufacturing generally.

There will be many obstacles to overcome before some few college graduates will enter upon this class of work, each year, without causing a sensation. The present traditions are entirely against it. Many of our educators are willing to engage in battle to uphold the classical course, but they would probably be unwilling to prove the sincerity of their views by admitting that the classical course had value for the training of young men for the practical side of a manufacturing business as well as the commercial side. Yet it is certain, in fact, a matter of experience, that such training is eminently suited for the preparing of young men for manufacturing life. Until these traditions are obliterated in educational circles the classical course will continue to be merely a stepping-stone, if not a *refugium peccatorum*. It should never be the latter; it should not be a stepping-stone only; in a way it should be an end in itself. There is a definite field for its devotees and the opportunities are splendid.

## The New Glory of the American Hierarchy

E. M. WEIGEL, C. SS. R.

**O**NE of the last official acts of the late lamented Pope Benedict XV was the solemn promulgation of the decree, published on December 11, 1921, attesting that the virtues of the Venerable Servant of God, John Nepomucene Neumann, were heroic. This memorable event rivets attention on one to whom we confidently hope will be accorded the honors of the altar at no distant day.

John N. Neumann was born in a small town in Bohemia, March 28, 1811. Obeying the Divine call he entered the seminary of Budweis in 1831, and later the University of Prague. Hearing of the great need of priests in America he decided to become a missionary and came to New York in 1836. Bishop Dubois accepted the young theologian without hesitation and ordained him priest in old St. Patrick's Cathedral, June 25, 1836. Father Neumann was sent by his Bishop to the section of Western New York, lying between Lakes Ontario and Erie, as the field of his labors.

Father Neumann was the first priest to say Mass in North Bush, now Kenmore. From this place for four years he evangelized many surrounding stations and settlements, affording the consolations of religion to hundreds of Catholic families scattered far and wide.

With the consent of Bishop Hughes he entered the Redemptorist Congregation in 1840 and was the first of its members professed in America. For three years he was superior of the community and parish of St. Philomena, Pittsburgh, where he also supervised the erection of the beautiful new church. We next find him in Baltimore devoting himself unselfishly to parochial duties, instructing as many as twenty converts at a time, preaching missions in Ohio, Pennsylvania, Maryland, Virginia and New York, in English, French, German, and the Slavic dialects, with equal facility.

While filling the office of Vice-Provincial he received from Pius IX the command under formal obedience to accept the bishopric of Philadelphia and was consecrated by Archbishop Kenrick on Passion Sunday, March 28, 1852, on his forty-first birthday, in old St. Alphonsus Church, Baltimore. After his consecration the same indomitable energy and unbounded confidence in God urged him to establish Catholic schools wherever their erection was even remotely feasible. His diocese at that period comprised two-thirds of the State of Pennsylvania, the Western section of New Jersey and the whole of Delaware, covering an area of approximately 37,000 square miles.

It soon became apparent that his exalted position furnished the desired opportunity for the execution of his great projects tending solely to the glory of God and the salvation of souls. His apostolic zeal found an outlet in the pastoral visitations which became regular missions, he instructed, heard confessions, preached, confirmed, and prepared children for first Confession and Communion. Always intent on reviving and strengthening the faith of the Catholics who claimed his paternal solicitude he extended his ministrations to the most remote places, sharing with his people their poverty and privations.

Firmly convinced that the future of the Church in the United States hinged largely on the training of Catholic youth in Catholic schools he bent his energies to stabilize this principle. His efforts were crowned with such astounding success that, whereas on entering his diocese he found but two Catholic schools, at his death he could point to one hundred, due to his initiative. One of our Bishops did not hesitate to declare that to Bishop Neumann must be awarded the merit of having inaugurated the glorious system of parochial schools to which we now point with justifiable pride. As an organizer he had no peer. He formulated a scheme to place the cause of Catholic education on a permanent basis by calling into existence a "Society for the Education of Catholic Youth." He took a vital interest in the seminary and established the preparatory seminary, one of the most flourishing institutions of the diocese over which he presided.

To further the cause so near to his heart he invited teaching Congregations of men and women, pledging himself to provide adequately for their wants. Many responded generously to his reiterated appeals. In a short time the diocese welcomed the Christian Brothers for the boys, and many sisterhoods for the girls. As if by magic schools, academies, colleges, orphanages, hospitals, sprang up in various parts of his jurisdiction. To him is to be ascribed the introduction of the Sisters of Charity, Sisters of St. Joseph, Sisters of the Holy Cross. In August, 1858, he called from Monroe, Michigan, a small colony of Sisters Servants of the Immaculate Heart of Mary. He had been instrumental in inducing the School Sisters of Notre Dame to come to America to take charge of the schools established by the Redemptorists in 1850. The Sisters of Notre Dame of Namur found in him a father deeply concerned about the higher education of girls. To enlarge the field of usefulness in matters educational and charitable he contemplated the founding of a Congregation whose vocation would embrace many activities. Acting on the advice of Pius IX to train the daughters of St. Francis for this purpose he began at once to organize the first Franciscan Sisterhood in America.

The impetus given by the head of the diocese met with generous support. His frequent visits to the schools excited a healthy emulation among the teachers and pupils, and registered a steady growth in numbers and efficiency. His inflexible stand on the necessity of religious education

is gloriously vindicated in the retrospect, and strikingly confirms the soundness of his judgment.

Conscious of his sublime dignity as a minister of God, like his Model he was ever humble and unselfish, comforting and guiding the most neglected members of his fold who needed his ministrations. The secret of the success attending his projects for the good of his vast diocese was found in his simplicity and sincerity. Every caller could approach him unannounced, sure of a kind greeting and a patient hearing. His gentleness and charity, blended with uncommon strength of character where the honor of God and the interests of the Church were involved, showed him as truly a man of God. Untoward events were not able to ruffle his equanimity, imbued as he was with the spirit of the Good Shepherd who giveth His life for His sheep. The intense earnestness that marked the performance of all the duties of his sacred office impressed all who met him with his deep spirituality. None could fail to carry away with them the conviction that here was a man who habitually walked in the presence of God.

To strengthen faith and to reanimate piety he established several confraternities in many parishes. But the brightest jewel in his crown, outshining the others in brilliancy, will always be the inspiration that led to the introduction of the Forty Hours' devotion in the United States in 1853, St. Philip's Church in Philadelphia being the one to claim the distinction of its first celebration on American soil. In October, 1854, Bishop Neumann received from Pius IX a formal invitation to the Eternal City to be present at the solemn promulgation of the dogma of the Immaculate Conception of the Mother of God. Before setting out for Rome he issued a pastoral on the coming event which gave evidence of his profound theological learning as well as of his filial devotion to Our Lady.

At the first Plenary Council held in Baltimore in May, 1852, Bishop Neumann's vast erudition, hidden under a humble exterior, soon made him a conspicuous figure among the assembled bishops. A distinguished prelate who was present said of him: "During the Council I had an opportunity to admire Bishop Neumann's extraordinary theological attainments. He had a solution for every question proposed. What edified me most of all was his unruffled composure which betokened deep humility and perfect self-control. I always regarded him as a Saint."

Toward the end of 1856, weighed down by the burden of his pastoral office he requested the Holy Father to relieve him from the administration of so large a diocese and to erect another see. After mature deliberation His Holiness decided not to divide the diocese, but to assign a coadjutor.

Worn out by unremitting application to his duties and his austerities nature at length succumbed. On January 5, 1860, our holy apostle was carried off by a sudden death, at the age of forty-nine years. The faithful shep-

herd of souls laid down the pastoral staff to enter into his eternal rest. His remains are interred in a tomb in the lower chapel of St. Peter's Church, Philadelphia, before the main altar. With that keen intuition, which enables the spiritual-minded to recognize eminent virtue and holiness of life, Bishop Neumann was reputed a Saint.

With his death the unshaken belief prevalent among the Faithful in the sanctity of their Bishop awakened unbounded confidence in his intercession. Answers to the prayers of the Faithful, who invoked the help of Bishop Neumann, soon were mooted abroad and many wonderful cures are attributed to him. In fact they became so numerous that an apostolic process was instituted; his Cause was introduced in May, 1886, and after due examination by the Holy See he received the title of Venerable Servant of God.

As his course stands revealed it is the record of the apostolic life of a truly spiritual man inspired and ennobled by supernatural aims, forcing upon us the conviction that there are magnanimous souls in our day who, as Pope Benedict XV significantly said, "accomplish great things without ostentation." It may in truth be said of him that he united in himself the gentleness of St. Francis de Sales the consuming zeal of St. Alphonsus, the erudition of Archbishop Kenrick. His Holiness summarized his life in a few chosen words: "The marvelous activity of Venerable Neumann was fostered by study, nourished by zeal and unselfishness, wisely ordered in accordance with the end he had in view, and made fruitful by incomparable generosity of soul." This new glory of the American Hierarchy seems destined to be the first of God's chosen heroes in our country to attain the honor of Beatification.

Great will be the joy and heartfelt the gratitude to God of the Faithful of the United States when they may hail as "Blessed" the zealous apostle, the humble Redemptorist, the saintly Bishop of Philadelphia, Venerable John Nepomucene Neumann.

## A Protestant Paradox

EDWARD F. MURPHY, S.S.J., Ph.D.

SOMETHING akin to a cry of alarm has recently been raised by Protestant ministers in this country. Five thousand pulpits, here in America, loom empty. And the future, which must be fed by the small present number of 5,500 theological students, looks hungry. The empty pew, up to date, caused concern enough; but now trouble has stepped up higher. Like the eunuch of Queen Candace, conscientious non-Catholics are considering the difficulty of understanding the Scriptures and asking, "How can I, unless some man show me?"

With preachers going or gone, the Bible will be as cryptic to the masses as the Sybelline Books. Already the world's greatest and oldest piece of literature is ominously ignored by Eliot five-foot-shelf libraries; companioned with Webster's "Unabridged" to help small boys reach

the jam or negotiate their soup; degraded to a museum for dead flowers, curls, clippings and bills. And if at length, it be unpreached, as threatened, the process of elimination will be complete. The very back-bone of Protestantism will have chalked away.

Now much as we sympathize with the sorry ecclesiastical situation of our separated brethren, we cannot conquer a tiny intellectual smile at the inconsistency of their alarm. It seems unwarranted that they so fear a scarcity of expounders of Scripture, when one recalls their fundamental tenet of "private interpretation." Since each good Protestant and the Holy Ghost ever constitute a majority, why are preachers and pulpits anyhow? Doctrinally, they have no justification. Practically, they have amounted to appendages; from the balmy days when beer was served with the German sermon to the amazing present wherein mouth has too often been a better recommendation than mind, diction than dogma, personality than morality, to the chancel.

But the Protestant paradox would appear to be: preachers, theologically, are as non-essential as, practically, they are imperative; practically, they are less imperative than expedient; but, as to expedience, they are essential. And there you are. Another indication that the ebullient one from Wittenburg paved his "city of shadow and confusion" without any psychology, save his own, and that psychology, snubbed, returned in spite of him!

Two and a half centuries before the cleft in Christendom, Thomas Aquinas couched a bit of psychological advice in his "*De Reginime Principum*" which Luther might well have digested, and so spared Protestantism a prime inconsistency. The Angelic Doctor, voicing the attitude and belief of the Institution which the father of the Reformation lived to oppose, taught that man is naturally dependent on others and that authoritative leaders therefore are necessary and inevitable. Plainly this was the natural view-point, borne out by ages of experience. Protestantism stabbed Rome, but it could not kill nature. And Catholicism had nature on its side.

Implicitly confessing the failure of "private interpretation," or rather explicitly admitting that its literal application would mean spiritual anarchy, Protestantism early experienced a dilemma. To surrender its spinal doctrine would be to stultify the Reformation and vindicate Rome; to conserve it would be to offend instinct and ignore need. For men, groping in darkness and bruising their spiritual shins, were angrily demanding for themselves and their children, the concrete, positive, visible, audible, objective direction which the Protestant animus denied. Thus the Reformation perforce sacrificed its principle; but failing to admit the fact and refusing to yield the palm to Rome, it turned to preachers much less authoritative than the great repudiated Power.

And yet, from another point of view, it really had no principle of "private interpretation" to sacrifice anyhow. For Luther himself, on such a principle, should have sewn

his lips and sought a cave, after delivering his message. Indeed, strictly speaking, he had no doctrinal logic for being a reformer at all; since, if the Holy Spirit sufficiently enlightens the individual soul, as pure Protestantism would protest, what need was there of a usurper for the illuminative purpose?

It is difficult, as we now dispassionately retrospect over the four-hundred-year field and fight, to see much justification for the havoc at all. Luther needed a new religion to suit his personal psychosis; but why should half of Christendom throw its cap over the wind-mills and thrust out its tongue at the Eternal City with him? Rome's morals were offensive? But why did Melanchthon, Calvin and the other intellectual eagles of the era wondrously fail to discern the difference between merit and mud, accretion and essence, the spirit and the body of the Church? Boccaccio's Abraham showed much more keenness than that. Men wanted a shorter route to Heaven, even as they were seeking a swifter journey to the East Indies; but why did they destroy their Church-ship and substitute a myriad, flimsy, individual rafts? They designed to pull the millennium nearer; but why did they push the Pope afar? A social aurora dawned, as the theological period died. But alack! the stormy story of today sufficiently repeats the lesson that the Utopia, pinkly peeking over the golden rim of the last century, and delighting our struggling world, was a figment of wishes, a mere mirage.

Heaven is still in its orthodox location beyond the farthest star: which, despite the lofty Protestant Tower of Babel, seems indeed distant, when one recalls that *Alpha Centauri*, our nearest sidereal diamond, is twenty-five millions of miles away.

Spiritually, much of the world is worse off today than ever; materially, it is no more than slightly better circumstanced. What has Protestantism got, and what has it given? Is it not a polite and polished failure? Conceived in unreasonableness, it has found reason to dissolve. Inconsistency, rather than constancy, has been its soul. Weary with wavering; sacrificing its very substance to suit the shifting demands of its children it lies emaciated and chill, a breathing corpse.

Dr. Frederick Lynch, in the *Christian World*, gives salient advice to Protestant seminaries on means of attracting more students, stimulating more life, and solving the empty-pulpit problem. Psychology, pastoral psychology he prescribes as a modern note and need in training. Stress on preaching rather than on sermon-writing, is his second point.

But the Doctor seems to be offering rather a far-fetched emollient for the irritating state of affairs; not a cure. Psychology and elocution would improve those who could fill the vacant pulpits; but can they produce them? Surely it is not the lack of these subjects in non-Catholic ecclesiastical curricula chiefly that has caused enrolments to decline. Nor is it altogether the low salaries paid the

ministry; for truly religious vocation is blind to dollars, particularly when young.

The underlying reason, perhaps, is a want of confidence among young men, in the justice and merit of separated, tattered Christianity; a growing sense of futility. Having gained little, Protestantism, as such, finds itself doing less. The purely social programs which it is marking out for itself are as well, if not much better, filled by other institutions. Doctrinally, it is deficient; sociologically, is it a startling success? Youth, the master of tomorrow, loves to be on the side of unmistakable success. That is why the Y.M.C.A. and the Salvation Army are so popular. That is why Rome rises more glittering than ever. That is at least one great reason why the spirit of the Reformation is wailing over so many empty pews and almost empty seminaries.

## The Divine Unrest

WILLIAM T. KANE, S.J.

**T**HE unchaste, like the poor, we have always with us. There always has been, and most likely always will be, a considerable proportion of men and women who do not control their appetites. Whether or not this proportion has increased in our day is, to a great extent, a speculative question: perhaps, an unanswerable question. The teachings of our Lord (as well as the great abundance of graces He won for us) have undoubtedly had great effect in diminishing sexual license; and that even amongst the huge unchristian masses of our western world. Yet in spite of this leaven of Christian influence, there is, of course, much to deplore in present-day conduct. One hears the deplored done on all sides: a great deal of it more noisily than effectively. The very newspapers that flaunt with obvious gusto the latest indecencies, are fairly certain to carry, even in the same issues, more or less salutary reproofs of modern dress, manners, speech, and amusements.

The reformers are busily attacking the dances of the moment, salaciousness in the theater, shocking lack of reticence in novels, and many like manifestations of lax morality. And they are in turn attacked for their narrowness, their prudery, their spirit of kill-joy. Chastity is no longer merely a conflict between the impulses of sex-appetite and the restraining law of God. It has become also a battle of wits, in the field of intellectual theory: more stubbornly contested rather with nicely fashioned phrases and the persuasions of art, than with blatant appeals to the senses and the erotic imagination. A great part of the modern spirit of revolt is concerned with, as the revolutionists say, freeing man from the tyranny of sexual restraint. If more men and women are unchaste today than formerly, one must credit the fact largely to this intellectual revolt. Men were unchaste in Catholic medieval society, but they knew they were unchaste. Many unchaste men of our society deny that there is such a

thing as chastity, and are furious that the least fault should be found with their conduct.

There is a tremendous propaganda on foot against the very idea of chastity: a propaganda much more important and mischievous than the unnumbered hosts of sensual enticements. The drama and the novel are its chief vehicles, as they are for most revolutionary preaching at present; though it also uses abundantly the pseudo-scientific books on sex, with which every country is being deluged. It is, unfortunately, rather successful propaganda, particularly with persons whose nicety rebels against the crudities of the obscene.

Take a specific instance. Here is the gist of a novel of the day, not a unique thing, significant, indeed, because so common, written by a competent and popular author in this country. A modern business man, forty-seven years of age, in good health and prosperous circumstances, with an admirable wife and two admirable children, finds there is a "restlessness at the heart of his peace." He is most sympathetically portrayed. The reader, if he has any intelligence at all, recognizes this strange yet infinitely common unrest. This man makes it further clear to the reader that his is not an exceptional case: he is kin to all the world in his unrest. What is it that he wants? One thinks inevitably of St. Augustine's "We were made for Thee, and our hearts are restless until they find rest in Thee." "Quite so," says the author through his hero. Only, Augustine made a mistake of a phrase. He inserted "O God!" after "Thee." The author rubs it out, and puts in, deliberately and unmistakably, "O sexual thrill" . . . . "Hours of vivid living which alone made the weight of the dull years supportable." His admirable wife, pleasant woman though she is, no longer thrills him. He is quite clear about it: no question now of any mere emotional dissatisfaction, no vague maundering talk of "affinities," such as we might have had before the war. He is filled with scorn for the "asexual minority" of women who have made our social standards. He meets another woman who can thrill him. He quite pleasantly finds his illicit relation with her "utterly different from the general social and moral conception of it." Of course, he leaves his wife after a time. And before and after, he discourses eloquently on the "absurdity and cruelty" of the moral law, which he considers merely a hide-bound convention, the product of intriguing lies about the real facts of sex.

There is no gross language in this book. It is not smutty, not even suggestive. It will not shock delicate tastes. It is as artistic as any pagan grove of Aphrodite. It makes most clever use of the essential pathos of the man's unrest. It spreads its perfectly clear, blunt thesis through hundreds of pages of restrained yet vivid narrative. It is written with a good craftsman's skill, and with a convincing air of sincerity. An editor of an important periodical, nation-wide in its influence, reviews it with

complete approbation. He concludes his rather lengthy review in these words:

The entire book is, upon the most sober consideration, of an importance not easily minimized (sic). It is fine literature. But it is more than that. It renders gravely and searchingly a moment so desperate and difficult in the moral history of mankind and, especially, of America, that today and for a long period to come it will be more than art, it will be vision, clarification, support to the restless and searching mind.

Is not the idea a familiar one? How many plays have you seen developing the same theme? Not mere thrillers, not indecent, but gravely and decorously making clear to the audience that the sexual thrill is the ultimate purpose of life, the ultimate term of man's longing. How many other novels, if not so clear in presenting the idea, at least demand it as an assumption? The restlessness of the world, the fever of life, men seeking everywhere for happiness, and seeking in vain. Who, that has lived any conscious life at all, is not aware of this, in himself, and in others? And once men have abandoned or lost the truth that that unrest is hunger for God, to be satisfied only in eternal possession of Him, how pitifully natural it is that they should turn for the soothing of their unrest to lust of power or enjoyment of sex. Of late it is increasingly the latter. The war has made ambition temporarily hateful. The gods are dead: let us wanton and make merry.

#### COMMUNICATIONS

*Letters as a rule should not exceed six hundred words*

##### A Suggestion to the K. of C.

*To the Editor of AMERICA:*

I have just read in your issue of February 11, M. G.'s suggestion to the K. of C., and why our Catholic boys cannot be blamed for feeling that non-Catholic organizations are more interested in their welfare than Catholic organizations. I was connected with the Naval Hospital in Brooklyn for three years and in that time there was not one entertainment given for our boys by any Catholic organization. In fact no one came near our boys except the Y. M. C. A. and two old missionary ladies they called the "Sunshine Sisters." They would hold prayer meetings twice a week, and give entertainments, and the Y. M. C. A. would send up a man every day to see if they could do anything for the boys.

Of course we had Mass on Sundays, but not every Sunday. So now let the K. of C. form a committee, either of ladies or men, and have them go daily to our hospitals and they will have a better influence with our Catholic men.

New York.

THOMAS BENNETT.

#### Congress and the Constitution

*To the Editor of AMERICA:*

A short time ago I took the trouble to write to the Attorney General in regard to certain legislation which I considered inconsistent with our Constitution and among other subjects I mentioned the "Anti-Bear" bill, which I claimed violated not only the Eighteenth but also the Fourth Amendment. I said also that if Congress has the right to pass an anti-beer bill it also had the right to pass an anti-wine bill, and if it passed an anti-wine bill it would interfere with religious worship all over the country. I asked the Attorney General what right had Congress to pass laws contrary to the Constitution, if the Constitution is in reality the supreme law of the land, and what right had the Depart-

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ment of Justice to enforce such laws? To this he answered as follows through the Assistant Attorney General:

Sir:—This will acknowledge receipt of your letter of January 16, 1922, in which you set out at length your views in regard to the so-called "Anti-Beer" bill.

As you are aware the policy of passing legislation is a matter which Congress only can consider and is something with which this Department has nothing to do. I am very glad to be favored with your views, but after the adoption of a law you will appreciate that there is no course open for this Department but to enforce it. Respectfully, etc.

It is very well for the Attorney General to say that Congress can pass any law and the Department of Justice has nothing to do but to enforce it. But this does not agree with the supreme law of the land, the Constitution. If the Constitution is the supreme law of the land then Congress, as well as any individual, is in duty bound to obey it, and the Department of Justice has no right to enforce a law contrary to the Constitution, otherwise, our Constitution would be nothing else than a "scrap of paper," and the American people would become slaves of Congress.

In a free country Congress is not the master but a servant of the people. It seems that we are now governed by men, not by laws; by the minority, not by the majority. If this state of affairs is allowed to continue the people will get the habit of having no respect for any law. Anarchy and revolution will be the result and our lawmakers will have no one to blame but themselves. "Eternal vigilance is the price of liberty."

Hanover, Pa.

F. J. KOLARIK.

#### Advertising Religion

*To the Editor of AMERICA:*

In the issue of AMERICA for January 28 Mr. William F. Markoe resurfaces the subject, "Advertising Religion." Viewing it at such great distance and only through published reports, Mr. Markoe could not be expected to see the defects in the experiment, and his unqualified approval is thereby explained. It might seem presumptuous for one to venture a criticism of something that has met with such general approbation; it may seem like attempting to destroy a good thing. But a pleasant fiction is more harmful in the end than an unpleasant truth. As a resident of Pittsburgh and a convert to the Church, I have an advantage in point of view over Mr. Markoe and many others who expressed their approval of the work. With this advantage in my favor I shall venture to assure those interested in the Pittsburgh plan that it is capable of improvement and that the great problem of the Church is not yet solved.

While the advertisements were appearing in the papers, a series of lectures were being given for one week at noon in a downtown theater and for two weeks in a downtown church in the evenings. The advertisements and the lecture series were independent activities, the former carried on by two laymen, and the latter promoted by Dr. Coakley. It was only by accident that they fell upon the same time. But they were both of one piece, viz., non-Catholic mission work. All are familiar with the non-Catholic missions that have been winning great applause for these many years. This activity flares up spasmodically in places, is advertised profusely in Catholic papers, and then dies down, while Catholics settle back into their accustomed ease, smugly satisfied that another bold sally has been made against the walls of error. Why the activity is called missionary is a puzzle to me. It might better be called non-Catholic baiting. The spirit that animates the work appears too much like a desire for conquest, an attempt to overcome an opponent, instead of a zeal to administer relief to spiritually famished souls. Such a spirit is repellent and promotes antagonism. Any attempt to depart from this mere display of boldness descends into a feeble appeal for toleration, an attempt to conciliate an opponent. Such a policy only confirms the non-Catholic in the notion that we are an

inferior lot who must beg for the privilege of living among them. The religious impression in either case is entirely negative so far as the great mass of non-Catholics is concerned. The two laymen and the missionaries in this case made no improvement over previous non-Catholic mission efforts. The use of a few novelties to attract public attention made the Pittsburgh plan only a little more spectacular.

The fiction about these so-called non-Catholic missions has been perpetuated by emphasizing the uncounted conversions that it is taken for granted must result from such efforts. After years of such work there should be some evidence that these claims were justified. But no such evidence appears. The uniformly recognized results of these activities have been to instruct Catholics in their Faith, fill them with a pride in their Church, and give the impulse to enter the Church to those who have already grown into the Faith by some previous contact with Catholicism. And no greater claims can be made for the advertising of religion and the lectures lately given in the Pittsburgh experiment.

Pittsburgh, Pa.

A. X.

#### A Pastoral Report

*To the Editor of AMERICA:*

The other evening, while going over my parish account-book, preparatory to making my annual parish report to the Archbishop, I was astonished to find that for such items as groceries, meat, milk, water, light, fuel, laundry, housekeeper's wages and a five dollar monthly instalment payment my "house expenses" averaged ninety-one dollars monthly. Deduct from this the housekeeper's wages of twenty-five dollars a month and we have an average monthly expense of sixty-six dollars. And there are only two of us, who live as frugally, I believe, as any two persons in this world.

Now, in addition to most of the foregoing items, the ordinary wage-earner, with a family of, say, three or four growing children, must pay for such necessities as these: Clothes, shoes, hats, rent (or taxes, property insurance, house repairs, street work), life insurance, if he be a provident man, doctor's, dentist's and hospital services. The last named bearing heavily indeed on the multitude of families who have not descended to the practise of race suicide. You will notice that no mention is here made of such things (more or less necessary) as telephone, newspaper, lodge dues, amusement, annual vacation, musical instruction for children.

How in the face of these facts, can the ordinary married wage-earner have anything left for a "rainy day," for periods of unemployment, when his house bills nevertheless go on, like time and tide that wait for no man? How, after meeting all the living expenses for himself and family, does the Catholic wage-earner find it possible to contribute to the maintenance of his church, school and press? How, unless his good wife has some supernatural gift of management, or unless the Lord, in some mysterious manner, multiplies his substances as He did the loaves and fishes? A meditation on this subject should evoke from us liveliest sentiments of admiration and sympathy for the members of our congregations.

San Bruno, Cal.

T. H.

#### Reading Catholic Literature

*To the Editor of AMERICA:*

From time to time, Protestants, and especially Episcopalians who are sincere in their beliefs, put leading questions to Catholic laymen, testing them on their knowledge of religion and especially their ideas on the dogma and the history and practise of ceremonies in the Catholic Church. If the particular Catholic layman interviewed has studied his catechism thoroughly; if he has read recog-

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nized Catholic apologists; if he has followed, with proper appreciation, Catholic monthly and weekly periodicals, then, the interrogator of Protestant persuasion learns of the Catholic Faith in a way that will make him at least respect, if not embrace it. But how many Catholic laymen in the country today pay particular attention to the tenets of their own religion? In the writer's opinion, there are very few. The usual custom is to direct the interrogator or inquirer to the nearest priest. The average run of Catholic laymen feel that the answering of controversial questions is outside their province and many of them follow the lines of least resistance. In place of reading worthless literature and papers would it not be a good idea if Catholic laymen would lay in a stock of "Plain Facts for Fair Minds," "Catholic Belief," Fr. Conway's "Question Box," "Faith of Our Fathers," "God and Myself," and other standard books and pamphlets whose circulation should approximate the "best seller?" Why not? Any one with a certain degree of common sense will concede that the reading of "rot" in daily newspapers: divorce trials, murders, stories of lustful triangles, etc., conduces to rot the mind. Reading a good book or story or pamphlet that requires one to think of other than material things; reading Catholic newspapers, weeklies and magazines, improves the mind, elevates it, and gives the individual a sense of strength. Catholic laymen should never apologize for their religion. They should always be primed to controvert the silly questions and arguments which are from time to time addressed to their intelligence.

A few weeks ago I got out of the city library a bound volume of a well known Catholic magazine. In an article showing up the ill-founded claims of an Episcopal bishop was the following eloquent résumé of the Catholic Faith:

Persecuted, [the Roman Catholic Faith] yet hangs on, and even increases in life and power; cast into this land, [America] into the midst of a chaotic mass of English and French and Germans, and Spanish, and Irish, and Poles, and Bohemians, rich, poor, ignorant and learned, it feels at home as much as the sunlight and the atmosphere; and having formed quickly its motley following into a most orderly array, well-officered with numerous able bishops and priests, supplied with colleges and seminaries and countless schools, an efficient press and pulpit, and, having smilingly avoided every snare and rejected every bait, and having settled its own household here in the unity of the spirit and the bond of peace, it turns now, with eager eyes and burning words, offering to the free American people to convert them all to the true religion.—(*Catholic World*, 1881, Vol. I, 33, p. 418.)

Here in one paragraph, is the history of the Catholic Church, in this favored land of ours; here, portrayed in a few words are suggestions which will, at once, make an intelligent Protestant inquirer stop and think. To the intelligent Catholic layman, the above sermon, in a few words, should stimulate him to investigate and study Catholic histories, Catholic books of controversy, Catholic dogma and Catholic weeklies and monthlies, so that, when he is asked a leading question on the dogma, the ceremonies, and the history of his Faith, he will reply readily, and with convincing evidence.

Lowell, Mass.

GEORGE F. O'Dwyer.

## What of the New York Catholics?

To the Editor of AMERICA:

What is the matter with the Catholics of New York? I sometimes wonder if a messenger to this planet from the planet Mars, were asked to write about Catholics in general, would he begin much like the author of the essay on the "Snakes in Ireland"? Of course this gentle impeachment is not intended against Catholics individually, but collectively; as they do not stand for that dynamic force their numbers justify. Individually Catholics easily equal their neighbors, then why do they practically efface themselves numerically? What I want to get at, is, where are the Catholics who by their achievements as Catholics, count big

as individuals, not as ciphers? Why are they not a marshaled force that should give inspiration to the Catholics of the Western world?

These thoughts were forced upon my mind some days ago while visiting the annual Automobile Show. Here is one branch of our numerous industries. It was unknown thirty years ago, and today it intrudes itself into the life of almost every individual in the land. Nothing was spared in the way of expense to make the show a success. It was crowded day and evening for a week, by many thousands who paid liberal admission fees, for what? Just to look at automobiles of all kinds, at all prices. The exhibitors spent many thousands of dollars to make their exhibits attractive. They spent many thousands more in advertising matter. This show was nothing unusual. It happens annually, and each show outrivals its predecessor. And when it closes in New York it reappears in Brooklyn and Newark, and in Boston, Philadelphia, Chicago, St. Louis, and the lesser cities. And bear in mind that this show is on daily exhibition in the automobile selling district in upper Broadway, and in all the automobile selling districts of the United States. My mind was staggered at thought of the cost, and I asked myself, why should hard-headed business men squander such great sums of money, and so much valuable time, in what seemed like extravagant orgies? And the answer came back: "It pays."

"But," I argued, "why the need of all this?" The buildings erected by automobile interests for the display of their output, are of the most costly character. Their salesrooms outrival the salons of the fashionable artists. Their sales organizations are composed of highly trained specialists in salesmanship. They spend hundreds of thousands of dollars in the magazines and newspapers. Furthermore, every machine turned out is an eloquent advertisement of the automobile industry. And the answer came back to me, "It pays, and it pays big." I was told that twenty years ago Henry Ford's credit was not good for a week's groceries, and last year his income tax ran into the millions. The same was true of the Dodge Brothers, and many others. I was assured that of all the agencies employed in exploiting the automobile industry, the annual shows are entitled to greatest credit for its marvelous growth.

Then memories of other exhibitions were recalled: The horse show, business show, electrical show, moving pictures, furniture show, millinery show, dog show, and shows *ad lib.* Not a week passes that a convention of some kind is not being held at the Waldorf-Astoria, McAlpin, Astor, Commodore, or other hotel. Sometimes as many as twenty conventions are held in a single week, educational, religious, scientific, social, political, financial, literary, etc., etc. And those who attend these hundreds of conventions claim that this is all very necessary for inspiration and progress.

And the great thought came to my mind: What are New York Catholics thinking about? All America looks to them for suggestion and inspiration, in fact the world, and they have never yet done a big thing. The greatest thing in the world is religion, and the mother of all Christians is the Catholic Church. It is the biggest thing in the life of the nation. And while hundreds of movements and interests find it necessary to get together frequently for exchange of thought, for purposes of stimulating competition, for inspiration and progressive suggestion, we Catholics are as inactive as if laboring under some stupefying drug.

Would it not be worth while to take a lesson from these numerous examples of big and little businesses, and get together once in a while? It would be a great advantage to get acquainted with one another. But if we ever do get together, let it be done in a big way, not in the usual parochial manner in which we have always done things. Why not draw a lesson from automobile makers, and astonish the world?

New York.

JOSEPH ROGERS.

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

**SATURDAY, FEBRUARY 25, 1922**

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### Ashes to Ashes

**A**SHES to ashes, saith the moralist, and dust to dust. Out of the dust we came, back to the dust we go. "Remember, man," repeats the Church to her children, "that thou art dust, and unto dust thou shalt return," and she draws upon his forehead the saving sign of the Cross. Wonderful is she in all her symbolism. The ashes and the Cross, dissolution and resurrection, man's origin and that which leads him to his final destiny, all are brought before our senses in the simple ceremony which opens the holy time of Lent.

To the man who knows not God life must be a saddening puzzle. About him he sees men and women striving for success, but never achieving the success which satisfies. In his own heart he reads the same story. As the years pass, he learns that there is more of shadow in life than sunshine, tears more often than laughter, thorns but few roses, and no happiness that lasts beyond the moment. Here he finds no lasting city, and he knows of none beyond the grave. The heart that anguished, the hands that wrought, the feet that toiled, the lips that laughed, crumble to dust, and existence ends. What is it all worth?

No Catholic should so regard life, but the view of some Catholics is not greatly different. They turn their eyes away from the vision which the Church would give, to fix them on the passing fashion of a garish day. Life, they are told, is the haze of autumn skies, a little vapor, the track of a ship on the deep, a flower that today is and tomorrow is cut down. Short is the tract of time between the cradle and the grave that men call life. It is not life; it is but a time of probation, the few days we spend in preparation before we begin the long journey. Our real life begins only when the spirit has left its tenement of clay, but upon our use of this time given for preparation depends eternity.

Why are we here? Why was man created? Was it

to live and love and suffer, to strive and to fail, and after life's fitful fever, brief or long, to mingle utterly forgotten with the clay? These are questions which tasked the wisest philosophers of antiquity, but they can be answered by every Catholic child. "Man was created to praise, revere and serve God, and thereby to save his soul." He was not made to return to the earth. He came from God; he must, and by God's grace, he can, go back to God.

On Ash Wednesday, our thoughts turn to our origin and our destiny. As the holy season draws to an end, we gather in the darkness on the Hill of the Skulls, sad symbols of our mortality, and in the crimson tide that wells from the Heart of the Crucified, find the title to salvation. Broken He hangs there, the Victim of sin, but through the Cross, He passes to the glory of His resurrection. As His life was, so in their measure must our lives be. For us there is the clay, the cross, the passion, the tomb, and through His merits, the joyous resurrection. That is the story of life as God wishes it, and as we, beginning with new energy this holy Lent, with His aid can make it.

### Haters of the Church

**T**HE agitation stirred up by the Ku Klux Klan is now largely a matter of ancient history. But even ancient history has many present applications, and lessons for coming generations. The chief lesson to be drawn from this unsavory Klan which sought to capitalize race-hatred and religious-prejudice, is that individuals who make a business of attacking the Catholic Church are, as a rule, either creatures whose records will not bear examination, or they are mentally unsound.

More than a year ago an Atlanta policeman, following his sentence to the penitentiary and his release on bail, was engaged as an agent for the Klan. Instead of clanking along the Georgia roads with a ball and chain on his leg, he traveled about the State, unmasking the iniquities of Rome, and offering the Klan as the fit means of destroying them. Ultimately, this apostle of the higher righteousness, so engaged with the immorality of Rome that he could find no time to remove iniquity from his own life, came to grief. Last week, he was arrested on a charge of conspiring with other worthies of the Klan to steal and destroy a series of records. These records detailed the disorderly conduct and the crimes of a man and woman, high in the counsels of a Klan, formed for the purpose of purging the country of the crimes of Rome.

It is probable that this now universally discredited association made its strongest appeal to the illiterate, the degraded, and the criminal elements, but it is unfortunately true that it also won the allegiance of many who can hardly be described as illiterate. They were, some of them, men of affairs and of large interests; others were officials in the State and their respective communities. Their experience of life should have given them an insight into the hateful, un-American principles, and into the fraudulent dealings of the Klan. But their eyes were held by a hatred

of the Catholic Church, which was equivalent to insanity. To them the wildest charges of immorality and dishonesty were truer than the words of Holy Writ, provided they were directed against the Catholic Church. Men of this type are not confined to the South. The backwoods districts of New York can furnish examples of bigotry hardly to be equaled in Georgia, and even the great city of New York, filled with schools, colleges, and churches, is not free from them. Some months ago a Methodist clergyman won a large following in the Metropolis, although the journal which he published was enough to evidence his character to any decent man. He preached what he called "100 per cent Americanism" and drew many a text from "the foreign element in the Romish Church," but was not himself an American. This slimy creature might have remained enshrined in the bosoms of his devoted followers had he not applied for his final naturalization papers. The detectives had long had their eye upon him, and he was promptly rejected on the ground that his career showed him to be dishonest and shockingly unchaste.

When will our upright non-Catholic brethren learn to show the door to the man who comes to them with foul and disgusting tales against the Catholic Church? Like her Founder, the Church of Christ will always suffer persecution. But she will never be overcome. Slander does not harm her, but it does harm the minds which engineer and circulate it. When the professional rises up to preach the gospel that all Catholic clergymen are men of immoral lives, that the Church protects ignorance and dishonesty, and that no good Catholic can be a good American, men of experience will at once judge him correctly. Either he is himself immoral, ignorant, dishonest, and utterly out of harmony with American ideals, or he is insape.

#### The Freedom of the Seized

**I**N some American cities, the professional criminal is falling into positive disfavor. The news that several New York bonding-houses, of good professional repute, were making a fair profit by bailing criminals, came as a shock to a number of citizens who have hitherto displayed more tenderness toward the burglar than toward the man whose house has been rifled. But with the zealous apostles of the easy bail, the suspended sentence, and the sure parole continually in the eye of the benevolent public, a bonding-house, ruled by the merest of commercial ethics, may be excused for contributing its share toward the freedom of the seized.

The pendulum is now swinging back. The parole board is under fire. Judges have stealthily laid the suspended sentence away in camphor. The facile bail has been advanced to \$10,000, even in some humble police-court cases. This is unfortunate. A few New York judges seem to have forgotten that to demand an exorbitant bail is somewhat out of keeping with the spirit of American

law, and a violation which punishes, should it become a rule, not only the defiant criminal at the bar, but the innocent bystander who may one day find himself the victim of unhappy circumstances. Again, in many cases the suspended sentence secures all the ends of justice, while a severe sentence may defeat them. The present trend against the coddling of the criminal is wholesome in many respects, but not when it sweeps away the mercy and forgiveness which may properly temper the most exact administration of justice. But we Americans are a mercurial people, as quick to adopt new and untried schemes, as to discard methods which promise well but have broken down in isolated instances. After a brief era of cruel and unusual punishments, forged by our hot zeal for justice, we shall again return to the easy and lachrymose day of comfort for the criminal.

To decide under what adjuncts the full penalty of the law should be imposed, and in what circumstances the interests both of the accused and of the community can be best served by tempering justice with mercy, should not require the wisdom of a Solomon. Our courts, as a rule, are provided with officers qualified to conduct investigations and report facts not considered as evidence, but which have a real bearing on the case. Against the ravages of a certain type of criminal, society can be protected only by a prison sentence fully armored against attack by any parole or pardon board. But the man who has succumbed to subtle, sudden temptation, and the first offender, can almost always be placed on probation with good results. Our present difficulties seem to have arisen from trifling bails for habitual criminals, light penalties for atrocious crimes, probation without supervision, and parole boards too ready to meddle with properly imposed sentences. But it is quite possible to check these evils without destroying methods of dealing with delinquents which, on the whole, have proved their usefulness as factors of prevention and reform.

#### The Stage and the Dogs

**T**HAT veteran actor, Sothern, speaking some weeks ago in Kansas City, told his auditors "The stage is going to the dogs." The observation contains an unmerited slur upon our canine friends. Men are sometimes immoral, but a dog, never. If the charges hurled against the American stage came from "blue law" reformers, they might safely be disregarded. But no accusation made by the Pharisees has approached the indictment passed by William A. Brady, Augustus Thomas, George Arliss and Owen Davis, of the profession, and by the critics, Alexander Woolcott of the *Times* and Patterson James of *The Billboard*. For several years these men, particularly the fearless James, have been warning the loathsome creatures who, apparently, control the American stage, that the limits had been passed, and that censorship was imminent. The producers invariably have replied that the present laws were sufficient to control whatever

disorders might arise, and that censorship would "cramp" art and the genius of the playwright.

As for the second contention, Patterson James has repeatedly shown that the very plays which most need a disinfectant, are the cheap, crude, vulgar production of men, so ignorant of art as to believe that it means sex-sin. As for the first, recent events in New York have again demonstrated that it is impossible to enforce the laws against indecent stage-exhibitions. Four months ago, Chief City Magistrate McAdoo issued a summons for the author and producer of a notorious public exhibition in a Broadway theater. The case for the prosecution was well managed, as it was believed that a jail sentence would stop the practise of staging immoral plays. Judge McAdoo ruled that the play was openly and purposely obscene, an opinion shared by every decent man who heard the testimony, and held the defendants to the Court of Special Sessions. Their clever attorney obtained a trial by jury; whereupon the Grand Jury refused to vote an indictment, and the case was lost. Thus again is the decent element in the community forced to the conclusion that there is no legal method of suppressing indecency on the stage. The profession will not remedy, or is powerless to remedy, a shocking state of affairs, and public morality is so low that juries almost invariably refuse to return indictments even in the plainest cases of immorality.

It would be unjust and untrue to say that actors are, as a class, immoral. But there is no breach either of justice or truth to say that they are singularly careless of the reputation of the profession. Through strong measures the Actors' Equity Association could purify the atmosphere in which the respectable members of the profession are now compelled to work, but so long as the very men and women who traffic in immorality on the stage, are permitted to affiliate with Equity, there is not much hope that these measures will be taken. The stage is today its own worst enemy. If a change does not come through the efforts of the actors themselves, no power on earth can prevent the creation of State Boards of Censorship. The profession can blame no one but itself. It has forced the issue.

#### Enforce the Volstead Act

**T**O the office of the dean of one of the largest law schools in the country, recently came a gentleman on whose shoulders has been placed no small responsibility for the enforcement of the Volstead act. He had a sad story and a plan. The sad story was that the wholesale, country-wide violation of the act was a scandal and a disgrace. His plan was also wholesale and country-wide, and he wished to enlist the dean, a lawyer of distinction, as an ally. "You know," he began, "that every lawyer takes an oath to support the Constitution of the United States. There may be parts which he does not approve, but they are not exempted from his oath. Now can't we engage every lawyer in the United States to act as an

enforcement agent for the Volstead act? Isn't that a good plan?"

"Fine," commented the dean. "I'll join you tomorrow morning—on one condition."

"What's that?" asked the agent.

"Let me tell you a story," answered the dean. "Last month, as you may remember, an official in high place in the Federal Government, summoned a conference of lawyers and bankers from all over the country. The meeting was so fruitful in good ideas that this gentleman, unofficially, of course, invited a group of Senators and representatives to come for a second series of conferences. When all was over, there was a banquet. It wasn't in any hotel. It wasn't in any private residence. It wasn't even in that official's business apartments. It was served in a building over which the flag of the United States officially flies, and at that banquet every diner had all the cocktails, whiskey, brandy, and champagne he could carry. Now, my idea is this. Let's begin your plan by publishing a list of the diners and a list of the drinks in the papers tomorrow, and then—" At this, the dean looked up to perceive he was talking to vacancy.

There is a moral to the story. Senator Reed expressed it very well when he remarked that one trouble with the Volstead act is that so many people voted for it with a whiskey breath. They did not intend to deprive themselves of liquor, but their weak brother. Naturally the weak brother, who usually considers himself quite as good, if not very much better than anyone else, was stirred to a spirit of resentment and emulation. Possibly, as the reformers are wont to claim, the Eighteenth Amendment was adopted because the whole country rose as one man to demand it. But if that assertion be true, it would now appear that the whole country has sat down as one man upon any persistent attempt to enforce it. As Associate Justice Clarke of the Supreme Court recently said:

The Eighteenth Amendment required millions of men and women abruptly to give up habits and customs of life which they thought not immoral or wrong, but which, on the contrary, they believed to be necessary to their reasonable comfort and happiness. *Thereby, as we all now see, respect not only for that law, but for all law, has been put to an unprecedented and demoralizing strain in this country, the end of which it is difficult to see.*

Therefore, first and last, let us have enforcement, but an enforcement beginning with the hundred-million-dollar man. Theologically, it may be an act of mercy to raid the cellars of the silly citizen who distils his own poison, but from the standpoint of equal enforcement for all, the raid is unjust. But let us have enforcement, even if we must divide the country into two classes, with fifty per cent of the population in jail, and the other fifty per cent standing guard. Who will guard the guards may be left to the omnipotence of that Congress which has repealed a natural law by declaring a non-intoxicating liquor to be intoxicating. To Congress miracles are easy, and possibly it can devise some method of real enforcement. For no better training in wholesale contempt of the very principle of authority can be conceived than the present laxity.

# Literature

GEORGE MEREDITH

THE late William F. Henley, himself no unworthy commentator of the cryptic sage of Box Hill, has written that an epigram is at best a half truth that looks like a whole one. Of course, that is an epigram, too; so that it needs a mathematician or an economist or a psychic analyst or some other utterly superior and unhuman person to discover just what proportion of truth inheres in the Henleyan formula. As for those of us who are human and who know the English novelists of the last century, the only practical solution, however logical, is to paraphrase Henley thus: An epigram may contain less than half the truth, but it contains nearly all the truth concerning George Meredith, when it has been written by him or written about him.

Even the most casual reader of Meredith—and he is one of those non-Dickensian writers who can survive even the onslaughts of the casual reader—knows that the man who wrote "The Ordeal of Richard Feverel" culled many a truth-crammed nut from the garden of his fancy, knows that many a page in that novel alone makes slow reading because it demands fast thinking, knows that a generous proportion of Meredith's epigrams, though precious hard to crack, are precious worth the cracking. And the casual reader may even know likewise that their excessively epigrammatic envisaging of truth is one of the things which keep Meredith's poems from being poetry.

But the epigrams achieved by Meredith are less startlingly true than the epigrams achieved about him. Indeed, Meredith criticism has so generally, almost inevitably, assumed the epigrammatic form that to lecture on him or to write on him or to converse on him is one of the easiest things in the world. All one need do is to quote judiciously. And even should one quote injudiciously, one could not well go seriously astray.

Let the critics rave and the reviewers devise vain things concerning such topics as the Baconian theory of Shakespeare, the literary significance of Whitman or the permanence of the "Main Street" school in American letters, and there will doubtless be epigrams; but they will be epigrams diverse and contradictory. But with Meredith as the topic, the lion and the lamb will lie down together and all the epigrams, however clever or however otiose, will say substantially the same thing. This is so, not because the critics seek to agree, but because in this instance they cannot help agreeing. To know George Meredith at all is to know that here was a marvelously mellow violin that by some freak of fortune never managed to have its full complement of strings.

Henley himself said as much in his *Academy* review of "The Egotist" in 1879. And long before Henley, as J. A. Hammerton has shown in his "George Meredith in Anecdote and Criticism," other reviewers had promulgated the same obvious truth. It remained for Oscar Wilde to point the moral and adorn the tale: "Meredith! Who can define him? His style is chaos illumined by flashes of lightning. As a writer he has mastered everything except language; as a novelist he can do everything, except tell a story; as an artist he is everything, except articulate." And in the same vein—for Meredith criticism the absolutely inevitable and consistent vein—Mr. Arthur Symons must say: "He thinks in flashes and writes in shorthand. He has an intellectual passion for words, but he has never been able to accustom his mind to the slowness of their service; he tosses them about the page in his anger, tearing them open and gutting them with a savage pleasure."

Such is the truth; the truth concerning the keen-eyed, retiring man who could, Cassiuslike, look quite through the deeds of men, who could prick unerringly the bubble of pretension,

who could expose to scathing ridicule the worship of formalism in education and social life, who was an astonishingly accurate and sagely competent critic of ever so many things except his own books and their incredible artistic deficiencies. As we say nowadays, Meredith had a message; but he lacked power to preach the gospel. He had ever so much to say; but, for the very life of him, he could not say it.

To explain that irritating phenomenon, to show just why it was that Meredith resembled a bottle of precious fluid with an abnormally small neck, is a task impressive but never satisfactorily essayed. It was easy for Andrew Lang to remark that "the fairies of literature gave him all good gifts, but added a Celtic wilfulness"; but the difficulty cannot be rationalized thus. Lang was an authority on fairies; but the "Celtic wilfulness" is another story. It is pretty generally recognized that both at his best and his worst, the Celt is pronouncedly articulate. Rather it is more salutary to believe that but for the Celtic strain in his blood Meredith would have been able to say absolutely nothing whatever—another reason, possibly, why God loves the Irish!

No, the why of Meredith's lack of expression is quite beyond the mere bookman. Some day, perchance, a bespectacled young candidate for the doctorate at a German university may undertake to solve the Meredithian complex by the aid of futuristic psychoanalysis, and then the world may wonder and understand. Meanwhile it must suffice to recognize that Meredith's style, both in prose and verse, is a style that reveals by concealments, that illuminates by obscurities, that seduces by exasperations. To know that is to be truly wise.

From the novels of Meredith we get no unity of impression, no sense of totality or finality as generally we get from the novels of Flaubert and Thackeray and Jane Austen, from the novels of Mr. Wells and Mr. Maxwell and young Mr. Walpole. Wilde was right; we get simply "chaos illumined by flashes of lightning." Our impressions are lightninglike in their suddenness, in their blinding brilliancy, in their enduring enthronement in the halls of memory. To give an ordered account of the progress of a Meredith story is impossible two weeks after reading the book; but it is even more impossible ever to forget the first meeting of Richard Feverel and Lucy by the river, the peregrinations of the dyspeptic uncle with the wedding cake, the newspaper episode in "Diana of the Crossways," the preposterous symbolism of Sir Willoughby's leg. (It is morally impossible to discuss Meredith without a flourish of Sir Willoughby's leg.) We forget plots, or rather, we never get them; but scenes and characters remain forever.

Perhaps, after all, this is as it should be. Perhaps the Meredithian manner is a closer approximation to life than we are prone to believe. Perhaps the man who looks back toward childhood through the dust of the mounded years, across the valley of humiliation and the hill of the triumph and the meadow of the harvest moon, sees also a thing of chronological chaos, a thing of untended shadows, a thing that is a nameless thing save only where the piercing lightning falls. Perhaps it is the way of life; it were ungracious, almost irrelevant, to urge that it is not the way of art.

The epigrammatic critics have stressed Meredith's perversity of manner, his ardent admirers, quantitatively small but qualitatively important, have dilated on his rarity of matter; but the secret of his power and of his impotence, of his greatness and his littleness, really lies in the inconsistency of his mood. Theoretically, Meredith had a clear-cut conception of the role of novelist he essayed; he worked out to a nicety the office of the impartial satirist who was to find in every manifestation of the comic spirit his inspiration and his lure. He had the tremendous ad-

vantage of knowing what he wanted to do; and what he wanted to do was in every sense worthy.

But in the doing of it his mood too often radically changed. His Olympian impartiality of attitude could not be maintained—a fact which may reflect credit on the man in him however much it militates against his supremacy as a writer. He waxed indignant, as the true satirist can never afford to do, as the principles of the comic-spirit philosophy will not permit the satirist to do, against the malice of social gossip, against the subjugation of woman, against the cruelty and self-sufficiency of egoism, against blindly complacent parents who put their trust in meticulously devised systems of child training. And so, as an artist, he lost his poise. And of that loss the famous Meredith style—the style wherein the human heart is an "inward flutterer" and de-feminalization is characterized as "the flowering up of that hard rough jaw from the tender blooming promise of a petticoat,"—is an effect and not a cause. 'Tis the gods of our making who bless or ban. Meredith's literary deity was the god of aloofness and scrutiny and imperturbable show; and Meredith failed to placate that difficult divinity with appropriate gifts. Had he been a little less sure of the functions of the comic spirit, had he endowed his titular daemon with a frankly human heart, had he, even at a distance, offered his libations to the idol of Dean Swift and suffered that great Irishman's *saeva indignatio* to suffuse with its righteous glow the pale, cold marble of his Victorian shrine—then!

Well, then the epigrams coined by George Meredith would have been less hard and brilliant and the epigrams coined about Meredith would be less of the nature of half truths than even Henley would concede. Then, both in his prose and his verse, there would be genius and felicity. Then in his portraits of human life there would be less flash and more glow. Then we ordinary mortals, whose philosophy of life is rather more pragmatic than formally consonant and complete, might be able to read him otherwise than in homeopathic doses. Then we should feel surer of his vogue and his power a hundred years from now.

BROTHER LEO.

#### GOD LOVES MY GARDEN

God loves my garden  
Better far than I.  
He gives it dew, He gives it rain,  
And then a sunlit sky;  
And, day by day, my plants reach up  
His Name to glorify.  
  
God loves my garden,  
But, while He gives it all  
To make a garden beautiful,  
I let the weeds grow tall,  
And, careless of my keep, the plants  
Droop faint, and swoon, and fall.  
  
How desolate my garden  
When now I pass it by!  
But God still gives it dew and rain,  
And then a sunlit sky!  
Ah, God must love my garden  
Better far than I.

HARRISON CONRAD.

#### REVIEWS

**An English Anthology of Prose and Poetry.** Showing the Main Stream of English Literature Through Six Centuries (XIV Century—XIX Century). Compiled and Arranged by HENRY NEWBOLT. New York: E. P. Dutton & Co. \$5.00.

With the firm conviction that the literary world is in need of yet another anthology, Sir Henry Newbolt has essayed in the

volume under review "not to employ one more portable collection of gems, but to show the progress of the English language and literature as the gradual gathering of many tributaries into one stream." He has been quite successful in achieving his object, for the 1,000 pages of the compilation contain some 240 authors who admirably represent, as a rule, their period's most characteristic literary style and habit of thought. As the anthologist owns that his work seems even to him to be at times "one long series of renunciations," discerning readers who occasionally miss their favorites from Sir Henry's collection—for example, Father Southwell and Washington Irving—will easily pardon all omissions considering what a varied, rich and fragrant bouquet they are offered, while teachers and students of English literature will give the anthology a cordial welcome.

The anthology begins with the anonymous thirteenth-century "Cuckoo Song" and is soon followed by Robert Mannyng's "Praise of Women." It is his settled belief that "Ne derer is none in Goddes hurde Than a chaste woman with lovely worde." Suitable selections from Chaucer are made, including his description of the Prioress's impeccable table-manners, for "She leet no morsel from her lippes falle, Ne wette her fingers in her sauce depe." Under John Lydgate's name is printed an entertaining account of the habits he observed in a medieval schoolboy who "had in custom to come to school late" and was "Loth to rise; lother to bed at eve." The passages from the writers of the next century or more, containing the names of such Catholic worthies as Caxton, Malory and More, ought to stimulate the reader's curiosity to become acquainted with the rest of their works.

The writers representing the sixteenth and seventeenth centuries are well chosen, passages being given from Shakespeare and Milton's early, middle and later manner. In his list of eighteenth century authors the compiler introduces his readers to what will doubtless prove to many a new acquaintance. He is a poetaster named Christopher Smart who once at least wrote a real poem called a "Song to David." The nineteenth century contributors to Sir Henry Newbolt's anthology he forces to practise considerable self-denial. It is much to be regretted that the only passage chosen from Hawthorne's writings contains a gratuitous calumny on the Catholic priesthood. The concluding lyrics in the volume are those of Mary Coleridge who wrote the following stanzas "To Memory":

Strange Power, I know not what thou art  
Murderer or mistress of my heart.  
I know I'd rather meet the blow  
Of my most unrelenting foe,  
Than live—as now I live—to be  
Slain twenty times a day by thee.

Yet, when I would command thee hence,  
Thou mockest at the vain pretense,  
Murmuring in mine ear a song  
Once loved, alas! forgotten long;  
And on my brow I feel a kiss  
That I would rather die than miss.

W. D.

**A Short History of the Irish People. From the Earliest Times to 1920.** By MARY HAYDEN, M. A., Professor of Modern Irish History, National University of Ireland, and GEORGE A. MOONAN, Special Lecturer on History, Leinster College of Irish. New York: Longmans, Green & Co. \$7.00.

The recent tremendous political achievement of the Irish people has perhaps thrown into the background for many readers the even more wonderful literary and artistic renaissance that has spread through the Island, a renaissance that is but the harbinger of what we may hope will be a far more brilliant outburst of Gaelic genius, now that the destinies of Erin are firmly in the hands of her own sons. Books of every descrip-

tion dealing with things Irish are fast coming from the press, and Irish history in particular is speedily coming into its own. Among the recent noteworthy books is the "Short History," by Hayden and Moonan, a general manual which gives in a clear and utterly objective manner all the main facts of Irish history from the earliest beginnings as they are accepted by competent critics. In fact the very objectivity of the treatment makes the book one excellently fitted as a text-book for the classroom in high school or college. But the authors might have injected themselves more into the book as interpreters of facts for the general reader who is looking, not merely for a summary and concise statement of unqualified fact, but also for safe guides to the proper understanding of the same. Again, in recounting the sad story of Ireland's wrongs, the authors, without abating one iota of their strict devotion to ascertained truth, might easily have been vastly more vehement and harrowing, but they have preferred to sketch the outlines, leaving the reader to fill in from other sources the more emotional and picturesque details. The maps are new and excellent, but could be more numerous and detailed.

J. F. X. M.

**The Immigrant Press and Its Control.** By ROBERT E. PARK. New York: Harper & Brothers. \$2.50.

This is the seventh volume of the Americanization series. It is the result of studies in Americanization methods prepared through funds furnished by the Carnegie Corporation of New York. And it is a thorough study. The history of the foreign language press from its beginnings to the present day is presented to the reader with charts and diagrams. Each year for the past thirty-five years there have been on an average ninety-eight foreign language papers started and an average of ninety-one ceased publication. In almost every year the new papers exceed the papers that have died. In 1884 there were 794, while in 1920 the number had grown to 1,052. In 1885 the German press comprised 79 per cent of the foreign language papers and in 1920 it comprised 26 per cent. The German press has the largest circulation, while the Jewish press is second in the list of foreign language publications. A very plain conclusion from the very interesting data collected in this book is that the foreign press is a phenomenon of immigration. It is supported in the main by the non-English speaking immigrant, and its rise and fall will depend on immigration and Americanization policies. The quality and characteristics of each immigrant group affect its press. Whether they are city or country dwellers, whether they enter permanent or transient occupations, whether they learn English rapidly or slowly, all these factors help to determine the weakness or strength of the foreign language press. The author's conclusion is that the control of the foreign language press should be natural and not arbitrary. The post office should accord it the same treatment that it accords the other papers. If properly treated it can become an instrument in real Americanization.

G. C. T.

**The Ideal of Reparations.** By RAOUL PLUS, S. J. Translated by MADAME CECILIA. New York: Benziger Brothers. \$1.50.

This little book is dedicated to those who have generous souls, who have seen the crucifixion of Christ, of the Church and of France, who realize their obligations to be other Christs and as such to cooperate with the Redeemer in the work of Redemption and reparation. The author, after giving a brief explanation of the nature of reparation, discusses at length the reasons that make it an actual demand of the present day, among which are the shameless neglect of God and the need of offsetting the iniquitous disregard of the Divine rights. He then shows that it is incumbent on every Christian to take his share in fulfilling the work of

the Saviour and of making up what is wanting to the Passion of Christ. Finally, he points out that reparation consists, not in practises, but in a spirit that adapts itself readily to any mode of Christian life. The three factors upon which the spirit of reparation puts its seal are the duties of one's station of life, the leadings of grace and the sanction of authority. The method followed is to expose theological and dogmatic principles, and then to illustrate them by examples taken from the lives of those who practised the ideal. As a consequence, the book, in the author's words, is somewhat incomplete and cursory, but it points the way very effectively to those who wish to be "pitiful of heart," and to enroll themselves in the band of "devoted" souls. J. H. F.

**Lauda Sion.** or Gregorian Melodies for Liturgical and Other Functions. Compiled by REV. THOMAS RUST, O. F. M. Edited by VERY REV. PETER GRIESBACHER. Chicago: Franciscan Herald Press.

To meet the demand for a compact and handy collection of certain plain-chant tunes which are found scattered through the various liturgical books a number of publications are already on the market. None of these however is more attractive than Father Rust's compilation. Handsomely printed in black and red, the rubrics being in English, it contains within about 140 pages all that could be desired in such a manual. The selections are judiciously chosen and show good taste, the various settings of the five approved litanies being particularly commendable.

Apart from its other merits, however, Father Rust's little manual is of more than ordinary importance and interest, for it introduces a novel and rather ingenious system of notation to fix the rhythm of plain-chant. This is based upon the rhythmic principle of modern musical notation, according to which certain notes in each measure are accented, while others are unaccented. Thus, employing the vertical bar to group the notes of a given plain-chant melody in sections that are governed by either two, or three beat rhythm, the author determines the proper accent, at least better than it would otherwise be done. By way of caution he expressly declares that this grouping in no way affects the time values of the single notes. This system will, no doubt, provoke discussion. Extremists, to whom all mensuration is a red rag, will probably cry out against it; others will find it clumsy and awkward; many, though admiring the principle, will not agree with the author in all his applications of it; while some will wonder why the principles of mensurated music should not be even more fully applied to fix the rhythm of plain-chant. At any rate Father Rust has devised a system of notation that cannot fail to interest all students of plain-chant rhythm.

J. G. H.

#### BOOKS AND AUTHORS

**Novels.** —"Vandemark's Folly" (Bobbs-Merrill, \$2.00), by Herbert Quick, is a good novel of the pioneer days of Iowa. It is written in the form of an autobiography and is so lifelike that one needs to remind oneself constantly that it is fiction and not history. An old man, with grandchildren, wealth, social position, tells the story of his early life as a driver on the Erie Canal, of his long journey in search of his farm, of his efforts as one of the first colonisers, of his struggles with the land and the weather, and of the final winning of his wife. The narrator is of Dutch extraction, and his narrative has all the placidity of his stolid blood. There is none of the wild West about it, but an ardent love of the soil, and it is this sympathy with nature and her moods that give the book its charm. Some pages are a little too realistic for youthful readers, but the book is wholesome throughout.—"Scarhaven Keep" (Knopf, \$2.00), is another of Mr. J. S. Fletcher's crime stories. A man disappears in the tower of an old Scottish castle, and the unraveling of his myster-

ious death provides the author with an opportunity for displaying all his wonted skill. Complications thicken, and the curiosity of the reader is teased by finding himself constantly on the verge of discovery, only to be baffled by new circumstances. It is a most leisurely detective story without gun play, with a hint of romance, and generally, if mildly, interesting.—“You” (Seltzer) has the form of a novel, but it is in reality a minute psychological study in the thoughts and emotions of a woman who supposes herself in love. Only the merest hint of action is supplied, just enough to give a reason for the letters, dreams, soliloquies, and conversations in which Anne pours out on the impatient reader her hopes, her fears, her joys, her disappointments. Even apart from the passages in which the author discards the decent reticences of speech, the book is an unpleasant one, for it is a description of an unbalanced, morbid soul. Woman in love is not the erotic, sentimental, voluble creature portrayed by Magdeleine Marx.—The scene of action in “White Desert” (Little, Brown, \$1.75), by Courtney Ryley Cooper, is laid in a lumber camp on the snow-covered mountains of Colorado. The story is well written, clean, interesting, and justifies the judgment of the lady to whom the book is dedicated.—“Wild Brother” (Atlantic Monthly Press, \$2.00), by William Lyman Underwood, is the story of Bruni, a Maine woods’ cub, reared as a fellow-nursling to Ursula, his human foster-sister. The author has illustrated the book with numerous reproductions of photographs taken by himself, which cover interesting episodes in the life of a quaint pet, until he had increased so much in size and temper that he could no longer be trusted as a family playmate.

**Medical Questions.**—An excellent pamphlet, which should be known by every nurse, Catholic and non-Catholic, by all doctors and by hospital authorities, has just been published by the Bruce Publishing Co., Milwaukee, Wis. Its title is “Some Medical Ethical Problems Solved,” and its author is Rev. M. P. Bourke, A. M., LL. B., superintendent of hospitals for the diocese of Detroit. It has three parts: questions of ethics in the broader view of the term, questions of medical ethics that have to do in the main with complications in obstetrics and gynecology, and questions that have reference especially to the sacramental system of the Church. The treatise is clear, brief and authoritative, and it has the recommendation of the Catholic Hospital Association and the imprimatur of the Bishop of Detroit. A list of unethical operations called “Surgical Code for Catholic Hospitals,” accompanies the pamphlet and might well be hung up in every operating room. Priests will find it an excellent compendium for ready reference.—“Pneumonia” (Harvard University Press, \$1.00), is a reprint of a popular lecture delivered in the Harvard Medical School as one of a series of health talks, by Frederick Taylor Lord, M. D. The author sets forth in non-technical terms our present knowledge about pneumonia with suggestions for prevention and treatment.

**School Books.**—“Happy Hour Stories,” by M. Genevieve Silvester and Edith Marshall Peter, and “Playtime Stories,” by Agnes Dunlop and Robinson G. Jones, are two little books written in childlike vocabulary, profusely illustrated in color, and designed for reading by those children who have completed a good basal primer. Both are published by the American Book Society. They are sure to interest the very little ones. “Advanced Lessons in Everyday English,” (American Book Co.) by Emma Miller Bolens is a practise book which has for its purpose to train the language power of boys and girls, and contains work for the two years of the upper grades. It is a progressive course based on the most advanced pedagogical thought. “The Silent Readers. Eighth Grade,” (The John C. Winston Co.) by William D. Lewis, A.M., Ph.D., and Albert Lindsay Rowland, A.M., Ph.D.,

is a book designed to enable the pupils to learn to read, by training them to concentration, speed, and memory. The exercises contained in it, if the instructions of the authors are carried out, should prove profitable. “Methods and Material for Composition” (Beckley-Cardey Co., Chicago, \$1.20), is a book planned for the intermediate and grammar grades, and intended to be used either as the regular text-book or as a supplementary book. In the hands of an experienced teacher it will aid materially in providing the variety which is so necessary for successful teaching.

**Recent Tequi Publications.**—The well known Paris publishers have recently added a number of books, old and new, to their spiritual library. A member of the Society of Jesus has made a new and more accurate translation of Quadrupani’s little volumes: “Direction pour Rassurer dans leurs Doutes les Ames Timorées,” and “Direction Pratique et Morale pour Vivre Chrétienement.” Both these books are simple, direct, rich in spiritual wisdom. They are the works of an acknowledged master, and cannot but be useful both for those who have the direction of souls and for timorous souls themselves.—M. l’Abbé P. Feige, in his “Sanctifications le Moment Présent,” has added to his excellent series of spiritual booklets one that will appeal in a special manner to the more earnest who are anxious in all things to further God’s glory and who aim at more than ordinary perfection. H. Mink-Jullien, already favorably known by her “Voies de Dieu,” gives in her second volume, “Appuyé sur l’Autel,” the story of a conversion, or rather of its spiritual aftermath. The dominant idea of these touching pages is that as long as the corner-stone Christ remains the foundation of the spiritual edifice and the soul can lean on the altar where Christ abides among his children, no trial or sorrow can seriously affect it. In “Pensées Choisies,” E. Cretté has made a judicious selection of the “Thoughts of Pascal.” The pamphlet is preceded by a short introduction.

#### BOOKS RECEIVED

- Allyn and Bacon, Boston:**  
Le Tour De La France. By G. Bruno. Abridged and Edited with Notes, Exercises, French Questions and Vocabulary by E. A. Whitenack. \$0.80; College Latin Composition. By H. C. Nutting. \$1.00.
- James H. Barry Co., San Francisco:**  
The Question of Questions: Where Is Man’s Permanent Home? By D. J. Kavanagh, S.J.
- Bobbs Merrill Co., Indianapolis:**  
Vandemarck’s Folly. By Herbert Quick. With Illustrations by N. C. Wyeth. \$2.00.
- George H. Doran, New York:**  
Prime Ministers and Presidents. By Charles Hitchcock Sherrill. \$2.50.
- The Gorham Press, Boston:**  
Pitfalls. By A. J. Caffrey, M.D. \$2.00.
- Harvard University Press, Cambridge:**  
Pneumonia. By Frederick Taylor Lord, M.D.
- Houghton, Mifflin Co., Boston:**  
Fir-Flower Tablets. Poems Translated from the Chinese by Florence Ayscough of the Royal Asiatic Society. English Versions by Amy Lowell. \$3.00.
- Alfred A. Knopf, New York:**  
Scarhaven Keep. By J. S. Fletcher. \$2.00; How England Is Governed. By Rt. Hon. C. F. G. Masterman. \$3.00; Explorers of the Dawn. By Mazo de la Roche. \$2.50.
- Longmans, Green & Co., New York:**  
Lady Agatha. By Beatrice Chase. \$2.00; The Moral Argument for Theism. By Rev. Vernon F. Storr, M.A.
- Louvain: Rue Des Récollets:**  
Le Récit Du Pèlerin. Par Eugène Thibaut, S.J. 3 frs.
- The Macmillan Co., New York:**  
China’s Place in the Sun. By Stanley High. \$1.75; Pan and the Twins. By Eden Phillpotts; The Tragic Sense of Life in Men and in Peoples. By Miguel De Unamuno. Translated by J. E. Crawford Flitch, M.A. With an Introductory Essay by Salvador De Madariaga.
- G. P. Putnam’s Sons, New York:**  
Abraham Lincoln, Man of God. By John Weasley Hill, D.D., LL.D.; Wayfarers in Arcady. By Charles Vince. \$2.00; Oh, Susanna! By Meade Minnigerode. \$1.90.
- Thomas Seltzer, New York:**  
The Making of a Man. Letters from a Father to His Son at School. By Joseph H. Appel. \$2.50.
- Joseph F. Wagner, New York:**  
A Parochial Course of Doctrinal Instructions for All Sundays and Holy-days of the Year. Prepared and arranged by Rev. Charles J. Callan, O.P., and Rev. J. A. McHugh, O.P. With an Introduction by the Most Rev. Patrick J. Hayes, D.D.

## SOCIOLOGY

## A System of Wage Settlement

THE attainment of a just industrial peace, with proper opportunities for all classes of workers, is the main object of social study. The wealthy classes, as Pope Leo XIII has so well said, stand but little in need of our aid. For the solution of the social problem, as here defined, three methods are suggested. The first is collective ownership in its various forms, such as Socialism, Sovietism, Syndicalism and even Gild Socialism. The second is the gradual replacement of capitalism, so far as possible, by the voluntary development of the cooperative ideal, as advocated by the American Bishops and Catholic sociologists in general. The third would retain, for the time at least, the capitalist régime with both its essential characteristics, profits and the wage system, while seeking to harmonize these with the common good. This last is the attitude taken by Dr. Herbert Feis in his detailed study of "The Settlement of Wage Disputes" (Macmillan: \$2.50).

The author's originality does not so much consist in his various proposals, many of which have been made before, but in grouping them together into a system. This, he freely admits, must be subject to reconsideration and amendment. He gladly welcomes any form of copartnership or of the workers' participation in industrial control, but these are no integral part of his industrial system, and so call for no further consideration here.

## AN INDUSTRIAL COURT

FUNDAMENTAL in his plan, as in every rational social ideal, is the universal organization of the workers according to their different trades or groups, that they may bargain collectively with the already organized employers. With collective bargaining ignored there could be no choice except between a dictatorship of industrial supermen and a dictatorship of the proletariat. The former would probably be the more hopeless of the two. The joint-council idea, consisting of representation by employers and employes for industrial deliberation and decision, is now sufficiently familiar in practise and in theory. But since collective bargaining may often lead to disagreement, an industrial commission or court is furthermore to be instituted on the part of the Government, to which such disputes can be referred for final settlement. It is to consist of men perfectly cognizant of the wage situation throughout industry, and the principles and data on which its decisions are based must be given full publicity.

## STANDARDIZATION OF WAGES

THE first step would then be the standardization of wages throughout all industry. Each occupation, despite minor differences in conditions of employment, etc., would be assigned its own standardized wage. This would be the same for every section of the land, unless serious reasons for exception could anywhere be shown to exist. The wage thus assigned would be the minimum only for any given group of laborers. The general principle of standardization should be so construed as to admit of all the various methods of wage payment. Where any of the existing wage rates in an industry or occupation might be higher than the level of standardization, the higher wage should ordinarily not be lowered to that level. In general, the higher level of wages would constitute the minimum for any group. The process for determining this must be independent of all other principles of wage settlement.

The work of standardization would evidently begin with the laborers at the bottom of the industrial scale. For these Dr. Feis would assure a minimum living wage that could satisfy all their normal and reasonable needs. The latter would not be gauged by an abstract study of the necessities of human nature, but by considering the standards of wage-earners in general and of the middle classes of the community, so that every industrial family, except perhaps the most incapable, could be placed in an

economic condition of comfort and security that would enable it to utilize, without any grave difficulties, the existing opportunities for education and advancement. The living wage, so understood, would be assessed for the male worker upon the family basis and for the female worker on the individual basis, unless it were deemed best, in certain instances, to depart from this rule when so we could better safeguard the interests of the family worker. The success of the living-wage principle will depend largely upon "the determination of all grades of wage-earners to make good use of whatever new measure of participation in industry they may secure; and the recognition by the employers that the standard of life of their workers is one of their important concerns."

More difficult in its details would be the standardization of wages of the many various groups of wage-earners not included in the scope of the living-wage policy. The abstract principle here laid down is, that throughout industry the same wages should be paid for work requiring the same human qualities and making approximately the same demands on the worker. Accordingly as these requirements and demands are greater or less in the various occupations the wages assigned should also be greater or less. The differences in wage levels should be sufficient to attract the necessary number of workers to the more skilled or difficult grades of labor. The wage thus assigned would merely be the minimum for that occupation. "The wage decisions, at the inauguration of the policy, must rest on the acceptance and protection of existing wage levels, and of existing wage relations." Yet this is not to be done blindly. In the words of the president of the South Australian Industrial Court, quoted with approval by Dr. Feis: "Pre-existing or customary marginal differences are followed by this court as a *prima facie* rule, but the rule is only *prima facie*, and is subject to revision in the light of argument and evidence."

It is not possible here to enter into the various exceptions that would be necessary should such standardization be applied. Thus it is quite conceivable that industries, in certain localities, owing to local circumstances, could not endure the strain of higher wages. In all such instances concessions could be made. There would always remain the possibility of agreement arrived at by the joint counsels of employers and labor unions, or of a final decision by the industrial court.

## RISING OR FALLING PRICES

WITH this standardization achieved, the question of falling or rising prices should present no insuperable difficulties, although many factors are to be taken into account. The measure of price change is indicated by the movement of the now familiar "index number," in which adequate importance must be given to the commodities on which the income of the wage-earner is mainly spent. If the price of such commodities at the time the standardization occurs is taken as the base and rated at a hundred per cent, a fluctuation of wages could readily be made to follow the fluctuation in prices, so far as this might be necessary. But it would not be necessary to lower the wages of the workers at each fall in the prices. Thus a larger productivity on the part of the workers, better facilities in transportation, and similar circumstances, could make possible a lowering of the prices without any corresponding lowering of wages. Again, a price decline may be due merely to a general, but temporary, tendency of entrepreneurs to keep down production costs and proceed more circumspectly. In such cases wages may possibly be sustained if the strain on the banking system is not too great. Should forced liquidation of a serious character set in with the fall of prices, preceded by a great over-expansion of credit, it might be clear that wages must be lowered as prices fall, to save the enterprise. In as far as over-investment is the cause of such conditions the reduction of prices might be unnecessary. When a reduction of wages is really called for, in a case that is entirely clear, the percentage

of reduction might nevertheless be smaller than the percentage of the price-decline.

For a period of rising prices the author believes that the policy can be stated very briefly: "All wage rates prescribed under the living-wage policy should be increased by the same percentage as the index number of prices moved upward." There is one exception, when the rising in prices is due to a falling-off of industrial productivity, but this he thinks cannot ordinarily be distinguished from other cases of price-increase.

#### STANDARDIZING PROFITS

**W**E now come to what may for many be the most interesting part of the system. It is clear that there can be no end to labor unrest while a rate of extravagant profits continues. No raise of wages can satisfy or appease the laborer while he views these conditions with impatience and growing indignation. Hence profits as well as wages must submit to the rules of standardization and a definite percentage be determined as just and sound. A fair level of profits returns, Dr. Feis believes, can be established for industry as a whole by weighing all relevant considerations. Among the most important of these we may mention:

(1) The ethical ideas of reward according to need, or reward according to sacrifice, which call for the elimination of the greatest inequalities of reward.

(2) The service of capital in effective production, the sacrifice involved in much accumulation and the risk in much investment, as well as the great need of assuring continued capital accumulation and investment.

(3) The importance to industry of active and enterprising leadership.

(4) The fact that the health, energy, spirit, and intelligence of the wage-earners are factors of high importance in the creation of a stable and effective industrial regime, and that the development and display of these qualities by individuals are affected by their economic conditions and surroundings. Likewise the importance of giving to all the best possible opportunity to develop their natural ability.

Since capital has at present effective means of disguising its profits beyond the detection of the most skilled expert, standard methods of accounting throughout all industry would obviously be necessary. Dr. Feis seems to lean, tentatively, towards a profit of twelve per cent on *real* capital, after all deductions have been made for amortization, etc. This is perhaps much higher than Catholic sociologists would allow. Whatever returns exceed this percentage would then be transferred to the wage-earners in the form of increased wages throughout the entire field of industry, so that they might share in the product of industry. Thus, if for a certain period the index number of profits were eighteen, the six per cent of extra profits would increase the wages of all classes of laborers, bringing the profits down to its approved level. Since exaggerated prices could not therefore avail the employer, it is thought likely that the consumers too would reap their benefits, and here again the big body of the consumers would be the laborers. But since, for ordinary instances, the direct control of profits by government authority is not suggested, it is somewhat difficult to believe that the forces of industrial competition, trade-union activity, public opinion and mere government regulation could bring this about. Whatever our views may be, the system here proposed is not without interest and stimulating suggestions.

JOSEPH HUSSLEIN, S. J.

#### EDUCATION

##### Education or a Diploma?

**I**N the current number of the *North American Review*, Mr. James Henle writes entertainingly and incisively on the ignorance of the educated. He rightly traces this ignorance to our false concept of what education means, and how it is to be attained. We are shackled by the fact-tradition; we have persuaded ourselves that if we teach a boy the multiplication-table, the principal dates in history, a few more or less closely correlated truths in

science, he has no one but himself to blame if he is not educated; and the more closely he resembles a vertical file, the better his education. "Many centuries have contributed to the idea," writes Mr. Henle, "that facts in themselves possess some mystic power." I strongly suspect that Mr. Henle's "many" centuries may safely be reduced to four, for the scholastic ideals which ruled the world before the revolt of the sixteenth century were assuredly not the product of the fact-tradition.

#### FOSSILIZED KNOWLEDGE AND WISDOM

"**H**OW many things do you know?" is the test we now apply, and it was compactly formulated some months ago by Edison. "What use can you make of what you know?" or, more briefly "Can you think?" is the only true test, but it is one which a board of examiners cannot readily apply. A diploma means that its holder has worked, theoretically at least, for four or more years in certain fields of knowledge. At the conclusion of this period, subjected to certain rude tests, his reaction was satisfactory; from a scholastic standpoint. More than this it cannot imply, until we change our concept of education, and devise some test which will show the applicant's capabilities, rather than the number of subjects which he has studied. Every A. B., A. M. and Ph. D. should be plainly tagged "C. E." signifying "Let the buyer beware, *Caveat Emptor.*" A spectacled person with a string of degrees may be wholly incapable of demonstrating to anyone that he "knows" anything at all, or, if he is thrust into a class-room or laboratory, of stimulating his pupils to try to learn anything or even to refrain from breaking the furniture; a fact which many a dean and departmental head has learned by experience. A diploma may mean many things; but all that one can safely take for granted is that its possessor has served his time, and is now on ticket of leave. What he is, we think we know; what he really is only his Maker knows, and time may disclose.

Year after year, we turn out masters of arts and doctors of philosophy, and the doctors are supposed to have added to the sum of the world's stock of knowledge. Possibly, they have, but what is the knowledge worth? A boy who overturns a stone now knows that there were bugs and slugs under the stone, but *cui bono?* The tests for the doctorate are severe enough. But they seem to be both inadequate and inaccurate. They require many things which the candidate need not know. They neglect to inquire about many things which he does know. They indicate that in the little field opened by his examining board, or set forth in his thesis, he is competent. In the kindly eyes of my Alma Mater and the indifferent gaze of the civil law, even I am a doctor of philosophy. Why, I know not; I was never a delver into mysteries; I prefer to confine myself to a statement of fact. How many hundreds of doctors have we sealed, signed and stamped, in the last forty years? They, by supposition, have added to the sum of knowledge. They, by supposition, are competent to conduct independent investigations in their chosen fields. Their very title indicates that they should be able to *teach*. But if a doctor either will not, or cannot, teach, write, lecture, stimulate, or discover new lands, what does it profit the world that he has attained the Ph. D., or that his mighty brain is freighted with facts, as no brain has been freighted since the reign of the renowned Solomon?

#### THE TEACHER AND THE TAUGHT

**I**N the good old days of Dr. Mark Hopkins and his celebrated sawlog, individual instruction was possible. In our modern institutions, it is more than possible, it is highly probable, that the student will finish his course without ever meeting the President. If he establishes personal contact with his professors, or even with his instructors, he may count himself fortunate. Who was the old Greek who thought it a sufficient education to sit at the feet of Socrates? His idea of education was correct, for that companion-

ship enabled him not only to discover what Socrates thought, and about what he talked, and what he did, but why he reached this conclusion and not that, and how; in other words, it taught him to think.

Now our college professors are not the old fossils made famous by the humorists; many of them are kindly, human, energetic creatures, who teach because they wish to give to the world, and, specifically, to the young persons in their classes, something that the world needs. I think they miss that personal contact between teacher and taught, which many of them enjoyed, and which is the surest means of imparting what they possess, namely, not knowledge only, but the will to seek and to find knowledge, and to humanize it. But it is difficult, frequently impossible, to establish that contact in our huge modern classes. In the end, most of them become fact-mongers, vocal dictionaries, perambulatory encyclopedias, mere phonograph records spinning on a disk. Except through theses and examinations they have no way of analyzing the reaction of the student. But these tests come when the preparatory educational process is at an end. And then it is too late.

#### THE TRUE TEST

**A**N ideal condition in which President Lowell of Harvard can spend half an hour daily conversing with young John Henderson, may be conceived. He reads books with John, they travel together in the summer; they visit art-collections and Socialist gatherings, and slums and Congress. After four years of this intercourse, President Lowell could report with some assurance on the development of young Henderson's intellect. "During the four years I have known Mr. Henderson," quotes Mr. Henle from the President's analysis, "he has achieved a remarkable mental growth, and an enviable power to perceive objects in their proper relations, and to reduce to their primitive factors complicated situations. . . . In social relations, I have found Mr. Henderson courteous, agreeable, forbearing. It would be absurd for me to say that this young man is an expert . . . in any field whatsoever. However, he is admirably equipped for specialized study in any field. Gentlemen, in my opinion, Mr. Henderson has fairly won the right to be termed educated." Or President Lowell might write, very briefly, in a contrary sense. In either case, his report would be that Mr. Henderson had or had not learned to think.

"Can you think?" is, then, the true test of education. But whether or not a man can think usually admits of proof only after years of reaction to a cold and heartless world. It is probable that our colleges are attempting in some instance the impossible. Many a boy is foredoomed to failure in a B. A. course. His major development is in his hands, not his wits. A good trade-school or an apprenticeship would probably make him an admirable plumber. The possession of a B. A. inclines him, *proh dolor*, to believe that nature intended him to be a lawyer or a physician. You cannot "educate" every boy through literature, science or philosophy, any more, as an old teacher of mine used to say, than you can polish brick. And gazing at me over his spectacles, he would return to his work. In fact, "book learning" has ruined many a promising youth. But in these days that is a black heresy; unless you are "educated" you shall be lost, is our creed.

#### How to UNEDUCATE

**H**OWEVER, if we cannot specify the details of the complicated process which will "turn out" almost automatically an educated youth, that is, a youth who one day may be able to think, it should be possible to score some of the processes which will certainly nip his budding intellect at the root.

One is a high school program which includes eight or ten loosely correlated subjects, ranging from germs to German, or even from history to hat-making. That process is distraction, not concentration; it gives Mr. Henderson no time to think. The other process

is the elective system in the freshman and sophomore years of college. At a meeting of the Bowdoin alumni in New York last month, Dr. E. G. Sihler of New York University, delicately suggested that the results might be better could we devise some plan of making the student *work*. He added significantly, "There is no place for the electivism in the first two years of college," and it was this system he had in mind when asserting that "the mentality of the American college graduate a generation ago was distinctly of a higher level than in our own time." In his annual report, issued on January 16, President Butler of Columbia traced the weakness of collegiate education to electivism. "The rapid spread of the elective system," he writes, "aided the growth of the notion" that the college student need not work.

Young men were no longer thought to be ignorant if they left college without any serious and sustained discipline, or without any genuine grasp upon the underlying facts and the controlling history of civilization, *provided they had put their names down for a sufficient number of so-called courses of study, however unrelated, however superficial, and however insignificant*. The result has been that there has gone out into American life a very substantial group of those who have gained college degrees, but who are, to all intents and purposes, as undisciplined and uneducated, both in mind and in morals, as if they had enjoyed no advantages whatever.

"Undisciplined, uneducated, both in mind and in morals," is an excellent description of the average student subjected to the elective system. That system may, possibly, allow Mr. Henderson time enough to think, but, more probably, it will lead him to conclude that it is totally unnecessary to think. Why should he "think," when he can "get his degree" by cramming? For that is why he goes to college; not to be educated, but "to get a degree."

JOHN WILBYE.

#### NOTE AND COMMENT

##### Students' Mission Demonstration

**T**HE first of a series of demonstrations on behalf of the foreign and domestic missions, inaugurated by the Saint Louis Inter-Unit Organization of the Catholic Students' Mission Crusade, has just been held in that city. Committees of students had long been busy to make of this event a valuable object lesson. Solemn religious services, a symbolical mission pageant, movies prepared in the mission fields of Africa and China, booths erected by the various missionary agencies and societies, a special stamp booth, and a living exhibit of seven Winnebago Indian girls, brought to St. Louis by Mother Drexel, were among the items in the elaborate program planned to increase mission enthusiasm. To this was added the zeal aroused by contact with men who themselves had been in the foreign fields and could recount their stories of apostolic work and adventure. With our students throughout the length and breadth of the land interested in this noble cause we may well look forward to great achievements for the Church in the future and a new spirit of apostolic fervor that will make of America the land of Catholic mission enterprise.

##### Autographs of New Pope in Harvard Files

**A**S an example of the conscientious and painstaking way in which Achille Ratti, now Pope Pius XI, was wont to fulfil even the least of his duties, and of the courtesy habitual to him, the editor of the Harvard Oriental Series, Charles Rockwell Lanman, gives these interesting details in a communication to the editor of the Boston *Herald*:

Achille Ratti was for a long time the head of the ancient and famous Ambrosian Library at Milan. This library is upon the Harvard exchange list as a recipient of the volumes of the Harvard Oriental Series. On reading your account of

the early life of Pius XI, it occurred to me that I ought to find receipts from the Ambrosian for sundry volumes. And on turning to the file, there appeared a number of such receipts, one written by the learned prefect Ceriani, the predecessor of Ratti, and no less than three signed by Ratti himself.

One is a most courteous and interesting letter of seventeen lines, dated May 6, 1908, acknowledging the royal quarto, volume 10, the Vedic Concordance of my pupil Bloomfield, signed "A. Ratti, Prefetto della Biblioteca Ambrosiana," and all in his own handwriting. No printed letter head, no typewriting, no rubber stamp! The other two are postal cards, printed with dignity and beauty, and (*nota bene*) both in acknowledgment of one and the same volume, volume 11, one addressed to the president and fellows of Harvard College, and the other to me as editor. This is a most significant fact as showing the conscientious and painstaking way in which the prefect did his duties as head of the great library.

The autographs in question may at present be seen in the treasure room of the Harvard College library.

#### Prayers for Pope and Conclave

THE following appeal was sent out under date of January 25, 1922, by the local authorities of the Protestant Episcopal Church to "the clergy of the diocese of California." We reprint it from the *San Jose Mercury Herald*:

Our brethren of the Roman Catholic Church are mourning the loss of their ecclesiastical leader and head, His Holiness, Pope Benedict XV. Their fellow Christians grieve with them and extend sympathy. The whole Christian world likewise looks with deepest interest upon the assembling of the Cardinals to choose a successor. Facing as do all Christian Communions the deep-reaching and terrible questions of modern society and citizenship and with them the great task laid upon us by our Lord of the reunion of Christendom, the selection of the head of the Roman Catholic Communion is of profound importance to all of us.

We would ask therefore that in the worship of our churches and especially at the Eucharist, His Holiness, the late Pope Benedict, be remembered before God and prayer be offered for the guidance of the Holy Spirit in the Conclave about to be assembled in Rome.

The document, bearing this message of good will, is signed by William F. Nichols, Bishop of California, and Edward L. Parsons, Bishop Coadjutor.

#### The Catholic Press Drive

IN calling attention to the Catholic press in his Pastoral Letter read in the churches of the archdiocese of New York, on February 19, Archbishop Hayes briefly states the fact that "Catholic journalism is far removed from the position of power, prestige and service it should and could occupy in our great country." The reason for this he sees in the heavy burdens that Catholics have had to carry and the constant sacrifices they were forced to make for the urgent demands of worship, education and charity. He then continues:

The time has come, however, when we must look to the good that can be done and the evil prevented by a live, progressive and attractive Catholic press, in the face of the tremendous power for good or evil which secular journalism enjoys and wields today. Modern journalism has its own schools, colleges, large endowments for the scientific training of editors and writers, who for the multitude interpret past and current events, and mould public opinion. Moreover, the press has become, these latter years, a mighty engine of publicity, intelligently managed by the experienced student of human psychology, to stimulate the average reader to accept cleverly concealed propaganda for or against legislation, popular movements, new or old schools of thought, conduct and economics.

The popular notion is that the press thinks with the people and not for them. We know the subtle, persuasive, convincing, and compelling influence of the press. In view of all

this we are confronted with the serious and urgent responsibility of making the printed word more potent for the spread of Catholic truth and the defense of the Church against ignorant or bigoted misrepresentation and injustice. We cannot expect the secular press to be more than fair and just. Nor is it their duty to expound or defend Catholic teaching and practise. That is our own obligation. Again, there is a large variety of printed matter in book, magazine, religious periodical, and cheap newspaper that are diabolical in their hatred of everything and everybody Catholic. The avowed purpose of such literature is not only to create and inflame opposition to our Catholic Faith, but also to "poison the wells" within the fold itself.

Only through the zealous promotion of our own books, magazines, reviews and journals can we hope to answer the needs of the Church in this regard, that the Faith may not suffer and that its light may be spread throughout our land and, indeed, over all the world. Catholic Press Month is rapidly drawing to its close. What have our readers done to promote AMERICA? Its possibilities are in their hands. What will they do before the month has passed and in the coming year to increase its "power, prestige and service" by adding new subscribers to its list?

#### Religious Statistics Falsely Computed

A PAINFUL impression is made by the disclosure of Dr. Laidlaw's partialities in his religious statistics that have long been trumpeted over the land as an evidence of the decline of Catholicism as compared with Protestantism in the United States. Dr. Laidlaw is Research and Fellowship Secretary of the Federation of the Protestant Churches, and what makes the disclosure more painful is the fact that his statistics were prepared for the War Department to serve as a basis for the appointment of army chaplains. These figures and deductions, which later reappeared in his pamphlet "Roman Catholicism and Protestantism," were recently submitted by the General Secretary of the National Catholic Welfare Council for expert analysis to Mr. Meriam, formerly an official of the United States Bureau of the Census, "who for fifteen years," the N. C. W. C. informs us, "has prepared and passed upon all kinds of statistical reports compiled for the Government of the United States." No one therefore will question his competency to pronounce with finality on this subject. He is not a Catholic, but in stating his conclusions he says:

I have never encountered a statistical report that leaves so unpleasant a taste in the mouth as does this one. I find it difficult to believe that purely accidental blunders in statistical reasoning and analysis could so uniformly operate against the Roman Catholic Church, and I am forced to entertain a suspicion that the computation is, in fact, a piece of statistical camouflage, under cover of which an attempt may be made "to put something over."

Dr. Laidlaw, in brief, applies one set of methods in dealing with Protestant and quite another in dealing with Catholic statistics, to the great disadvantage of the latter and a complete falsification in the results. It is not possible to enter here into Dr. Laidlaw's "Canada-cum-Massachusetts" calculation, as it is happily termed, but if the same ratio were applied to the Catholic membership as to the Evangelical, as Mr. Meriam shows, the former should be accredited with approximately 24,000,000 instead of the 15,252,000 Dr. Laidlaw assigns them. "In his desperate effort to prove his case, he entirely overreaches himself." Mr. Meriam, whose statistical authority immeasurably outweighs that of Dr. Laidlaw, concludes that the proportion of Catholics to the whole population of the United States is at the lowest 21.5 per cent, and actually somewhere between that figure and 32.4 per cent, instead of the 15.5 per cent that Dr. Laidlaw obtains by his clever methods of subtraction where the number of Catholics is concerned while he forgets this process in dealing with the "Evangelicals."